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The Magazines

Social, economic, and political topics largely dominate the *Review of Reviews* for November. The editor, in "The Progress of the World," gives an exhaustive review of the coal strike, while Mr. Walter Wellman contributes a graphic account of the settlement of the strike as viewed at Washington, and Mr. Frank J. Warne writes of "John Mitchell: the Labor Leader and the Man." Col. Carroll D. Wright, of President Roosevelt's arbitration commission, is the subject of a character sketch by Mr. H. T. Newcomb. Mr. Charles A. Conant writes on "The Growth of Trust Companies"; Prof. J. W. Jenks on "Self-Government in Oriental Dependencies"; and Arthur Wallace Dunn on "Government in the Philippines, 1898-1902." "Shall There Be a Two Years' College Course?" is made the subject of an interview with President Butler, of Columbia, whose recent discussion of this topic in his annual report has awakened widespread interest. Dr. Albert Shaw gives a most interesting account of "A Successful Farm Colony in the Irrigation Country"—a Salvation Army enterprise. Variety is given to the number by the inclusion of two "literary" articles—a study of "The Rise of the Nature Writers," by Francis W. Halsey, illustrated with portraits; and an unsigned paper on the late Emile Zola.

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The *Architectural Record* seems to be well sustained as a monthly and is covering a wider field than was possible as a quarterly. "New York Hotels," by Wm. Hutchins, is the leading paper in the October issue. It is chiefly historical. "Contemporary French Sculpture," by Paul Vitry of the Musée du Louvre, is a contribution of general interest and artistic value.

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SOME OLD CATHOLIC CORRESPONDENCE.

IN CALLING attention to the preliminary acceptance of our Chicago-Lambeth Quadrilateral, on the part of the Polish Catholic Bishop Kozlowski, we laid stress, some weeks since, upon the fact that the movement to consecrate this Bishop for the American Poles was the result of a conference of the Poles themselves in the city of Chicago, and was not taken at the initiative of the Old Catholic Bishops. We mentioned, it will be remembered, that from the time of Bishop Kozlowski's return to this country after his consecration, there had been a very general belief on the part of American Churchmen that his consecration by the Old Catholic Bishops of Europe had been an act of bad faith, or at least one lacking in fraternal courtesy, toward this Church. It had been generally assumed that at the same European Conference, at which the Bishop of Springfield and the late Bishop of Cairo were by invitation present as the representatives of this Church and bearing the cordial greetings of our Bishops to the Old Catholics, the Kozlowski consecration had been determined upon, without consultation with our own American Bishops. It will be recalled, further, that we declared at the outset of our own consideration of the Polish acceptance, that Bishop Kozlowski had cleared up this misunderstanding by showing that at the time our two Bishops were at Bonn, the matter had not yet been brought to the attention of the Old Catholic Bishops. We held, therefore, that the charge of discourtesy toward this Church, which has commonly been made against the Old Catholics by reason of that consecration, rested very largely upon mistaken inferences.

We are now able, through the courtesy of the Bishop of Albany, to make extracts from a correspondence between the Old Catholic Bishop Herzog and the learned Dr. Weibel of Lucerne, the distinguished Old Catholic theologian, on the one hand, and our own Bishop of Albany on the other; and this correspondence not only fully bears out Bishop Kozlowski's statement, but shows as well that the American misunderstanding of the action of the Old Catholic Bishops, gave the latter a sense of discourteous treatment by ourselves at the same time that we had such a feeling with respect to them. Clearly there was a misunderstanding then between the two Churches, that resulted in a degree of coldness coming between the two, so that there has undoubtedly been less cordiality between the American Church and the Old Catholics in the last few years than formerly.

It appears from this correspondence that the Old Catholic Theologians were especially hurt at an editorial published in the *Church Eclectic* for February, 1898, bearing the title "Some Neo-Catholic Bodies in America." That editorial expressed the astonishment with which the news of the Kozlowski consecration had just been received in America. It then reviewed the failure of the earlier attempt to do Old Catholic work in this country, through the eccentric Vilatte, and afterward took up the Polish consecration with the following expression of opinion:

"If the Protestant Episcopal Church possesses jurisdiction in America, then it was wholly unjustifiable for the Old Catholic Bishops to intrude upon that jurisdiction; for they do not allege that this Church so violates her own claims to the allegiance of her children, as to require of them uncatholic terms of communion, as

they rightly charge Rome with doing. Moreover, as we have intimated, this consecration occurred immediately after the Vienna Conference, in which the Bishops of Springfield and Cairo had participated as the official and invited representatives of the Anglican Communion. We do not hold that these Poles of the Kozlowski school should have been turned over without reserve to the Protestant Episcopal Church. We have already confessed our failure to deal with foreign people when we have attempted it. We doubt whether the internal condition of the American Church is at the present time such as to warrant her in successfully undertaking such a work as would this have been. But we do, and that emphatically, declare it was an unwarranted breach of episcopal prerogative, and an unjustifiable and schismatic intrusion of jurisdiction, for these Old Catholic Bishops to have taken this step without the slightest consultation with or notice to the American episcopate. And we look upon this as the more unjustifiable, that it followed immediately upon the Vienna Conference where the Old Catholic and the American Bishops gathered in fraternal consultation looking to the welfare of the Old Catholic body. Nor can we rest with laying the blame, as some have done, upon the Jansenist Church of Holland. The Archbishop of Utrecht appears to have only assisted at the consecration."

The *Church Eclectic* expressed doubt as to the permanency of this Polish reform movement, and, recalling "the Riley case in Mexico, the Cabrera case in Spain, and the Vilatte and Kozlowski cases in the United States," expressed the opinion that national Churches ought to be exceedingly cautious in supporting "so-called Reform movements at a long distance from home, and cautious almost to absolute prohibition in extending the episcopate to bodies which can be under no direct control of the Church taking the dangerous step."

"It is a serious matter to go on multiplying branches of the Catholic Church. There are to-day in the United States, five different bodies, not including the Swedes, the Moravians, and the Reformed Episcopalians, which purport to have, and appear beyond doubt to have, the tactual Apostolical Succession; and no two of these bodies are in communion with each other. Is it not time to stop?"

At this point it is right for the Editor of The Living Church to take upon himself the responsibility for these statements and expressions of opinion in the *Church Eclectic,* of which at that time he was the editor. It was his opinion at that time, as it was that of American Churchmen generally, that this consecration was not only in itself an act of doubtful expediency, but especially that the conditions under which it was consummated, made it in fact an unfriendly act toward this Church.

Whether or not the former of these beliefs was justified we need not now consider. The Polish Catholic Church *was* constituted, the Bishop *was* consecrated, with unquestionable orders; he is *here* to-day. Christian unity will never anywhere occur if the overtures to union are followed by recriminations as to who were responsible for previous acts of disunity. The American Church is not called upon to discuss whether or not the Polish independent movement was at its inception a wise one, or whether the consecration of Dr. Kozlowski was an act of wisdom. The sole point for us to consider is that he is here, and is willing from henceforth to act in unity with us instead of in disunity. We should be obliged to take the same step if Presbyterians or Methodists, or any other body, should accept our proffered terms. The whole question as to past mistakes would of necessity be waived. We do not therefore now discuss whether or not the *Church Eclectic* was wrong in 1898 in feeling that a mistake had been made by the Old Catholic Bishops. That is a dead issue.

But we cannot refrain from saying, that the correspondence to which we now allude proves that we were mistaken in assuming that the Old Catholic Bishops were actuated in the consecration of Dr. Kozlowski by hostility toward this Church; and since it was our own words, though in another magazine, that appear now seriously to have distressed the Old Catholic Bishops and theologians, it remains for us only, as now we very gladly do, to express regret that we should at that time have labored under a misunderstanding which led to that expression of our belief that there had been discourtesy shown toward us.

This correspondence begins with a letter from Dr. D. Weibel to the Bishop of Albany, dated March 24, 1898, which in part reads as follows:

LETTER FROM DR. WEIBEL TO THE BISHOP OF ALBANY.*

[*Translation.*]

"Right Reverend Sir:—I have lately received the *Church Eclectic* of February, where I found most strange discussions—editorial—about Bishop Kozlowski's consecration.

"I find it natural that our dear Bishop, Dr. Herzog, gives no answer; he told me he could not do, nor would he, as he is treated by the *Church Eclectic* as a man who conceals his negotiations to the two American Bishops at Vienna. . . . .

"But I write to your Rev. Lordship in order to state formally, that in the days of August and September, 1897, when we were at Vienna, Bishop Herzog did not even know that the Polacks had made a constitution and elected a Bishop. Bishop Herzog had formerly (in 1896) been asked by American Polacks what was to be done to be able to elect a Bishop. And he had advised the gentlemen asking the information, that first the diverse parishes or congregations of the new Church had to vote a constitution by which a regular Church body would be created and regular representatives of the parishes organized as a synod with distinct powers, first the power of electing the Bishop. But at the time of the Vienna Congress,† Bishop Herzog quite ignored that the Polacks had made already in May the constitution and elected a Bishop, Rev. A. St. Kozlowski. Nor had he or any other of our Bishops been asked to consecrate this Bishop. The first letter, with which the Old Catholic Bishops were informed of the election of Bishop Kozlowski is dated from the 13th of September, 1897; but the Congress was assembled in the days of 31 August—3 September.

"That is why I write to your Rev. Lordship. I wish the honor of our dear Bishop to appear clear and free of every want of sincerity, as it is.

"Let me add some other observations. Rev. Kozlowski and Rev. Dr. Pollak came on the 7th of October, 1897, to Berne and asked, without previous correspondence, the consecration. Bishop Herzog brought the question before our synodical committee (*Synodalrat*), of which I am a member. We examined the documents and discussed the canonical side of the case. Then we decided to ask our Bishop and the Old Catholic Bishops in general to give the consecration. . . . .

"Perhaps your Rev. Lordship may think, too, with the *Church Eclectic,* that we ought to have asked first the American Bishops to give their opinion. For doing so, time was wanting, after the case was examined. By a retardation, our Bishops evidently risked to help Vilatte. He would have gained by the disturbance of the young Church, which was the necessary result of every retardation. Now, the *Church Eclectic* attacks the Old Catholic episcopate as intruders for having consecrated an American Bishop. We thought our American friends and brethren would be glad that our Bishops did what your episcopate, bound by the 39 Articles, could not do, nor the Polacks, bound by the Tridentine formulation, could accept from you. How may it be hoped to come to any progress in the Roman Catholic world, if you think that Roman Catholics had either to remain under the papal yoke or to become immediately fully developed Episcopalians?

"Besides this, I never should acknowledge such a territorial right of one Church that excludes the action of every other Church. We know very well that in England the establishment of the Roman Catholic episcopate by Pio Nono was looked at as an intrusion. Episcopal government of the Roman Catholic had existed before, without being censured as an intrusion, but England had not been divided in Roman Catholic Provinces and Dioceses. In this sense it is no doubt an intrusion, if an episcopate is erected with territorial limitations of the Dioceses and with the pretension that every baptized man in the territory should be subject to the power of it.

"The case of the Polish independent Church is quite another. Rev. Kozlowski never thinks, as we conceive, to establish a territorial Diocese, but only to get his countrymen of the same religious feelings organized. This evidently was the idea of the Catholic Church always in territories of mixed populations. In Alexandria we find Greek and Coptical Bishops; in Macedonia, Greek, Serbian, and Bulgarian; in Constantinople, Greek, Bulgarian, and Armenian Bishops; in Jerusalem, Antiochia Syrian, Armenian, Greek, and even Anglican episcopate side by side. More than this, in the bosom of the Roman Church we find coördinate national Bishops of independent Churches, *f. i.* at Lemberg, a Latin, an Armenian, and a Ruthenian Bishop in the same town. Your Church, as I am aware, has the same rule. Your parishes in Europe are not put under Old Catholic Bishops, you administer them yourselves. So do the Anglican. We never thought this was an intrusion. And in the same sense we could not accept that the consecration of Kozlowski could be taxed as an intrusion as the *Church Eclectic* does. . . . .

"I was present at the consecration of the Rev. Kozlowski and

* The translation of these several letters is very literal, and in some places crude. We have preferred, however, to leave them as we have found them, since they had been made before the papers came into our hands, and are accordingly semi-official. We have corrected a few special infelicities only.—Editor L. C.

† It was this "Vienna Congress," which we have heretofore alluded to as the Bonn Conference of 1897, at which the Bishops of Springfield and Cairo were present with the Old Catholic Bishops, as representing the American episcopate. The date was August 31-Sept. 3, 1897.—Editor L. C.

at the dinner after the service. The United States Minister was present. I brought then a toast to our "fatherlands" and in this toast I expressly declared, that our Church was meaning to do a service to the U. S. A by this consecration. I said: We know, that the Polacks are among the most reluctant elements in America and that they are most dificult to assimilate to the American nation. But we are convinced that our friends having embraced the great revelation of religious liberty, proclaimed by the pioneers of the Union 120 years ago, will more easily find the way to embrace also the other points of public American life. This is still my conviction. But I feel your people may render the hard work still more hard to the Polacks by such attacks as I found in the *Church Eclectic* against them. By such a welcome your people may indeed obtain that Polacks and other Roman Catholics who might be ready to secede from the Roman obedience think it more convenient to stay where they are.

"As I am personally interested in the relations between your venerable Church and ours, I thought it convenient to write you these lines. You may take them as a proof of the high price I give to the good relations with your Church and of the hearty and deep respect I feel for your Rev. Lordship and the thankfulness with which we are bound to you. With these sentiments, I remain, most Rev. Bishop, "Yours very respectfully,

"Lucerne, 24 March, 1898. D. Weibel.

"Dr. William Cr. Doane,

"Right Reverend Bishop,

"Albany."

The reply of the Bishop of Albany to this letter does not appear among the papers submitted to us. But it appears that he had in replying suggested that a statement be made by Bishop Herzog personally, in response to which is the following letter from that prelate, dated April 27, 1898. It should be observed that the Kaminski referred to was a Polish priest in Buffalo, who was then working with Vilatte. The latter was making a strong effort to obtain control of this entire Polish movement, in which, however, he failed. Bishop Herzog's letter is as follows:

BISHOP HERZOG TO THE BISHOP OF ALBANY.

"Berne, 27 April, 1898.

[*Translation.*]

"The Right Reverend Bishop of Albany:

"Right Reverend and Dear Brother:—Dr. Weibel communicated to me the letter you wrote him on the 9th April. With pleasure I confirm that Dr. Weibel in his turn submitted to me the letter which he had addressed to you before it was sent off, and I expressed my approval of the same. It is therefore unnecessary to repeat what Dr. Weibel has already explained to you. I will confine myself to the following brief remarks:

"I. At the time of the Vienna Congress (1-3 Sept. 1897) I had not even the knowledge that the Independent Polish Catholics had already given themselves a constitution. The first letter I received concerning this affair was written Sept. 13th, 1897.

"II. Dr. Weibel has, it seems to me, proved sufficiently that neither the establishment of the Independent Polish Catholic Diocese of Chicago, nor the Constitution of Bishops of this Diocese can be looked upon as a dissension in the jurisdiction of your Church. As to an injury to the interests of the Episcopal Church, it could only be a supposition that everywhere the *absorption* of the different associations into the one *Church of the country* and not a *confederation* of the Catholic association was being arrived at. Is the *confederation* the aim in view then, the Episcopal Church has no reason to complain of the proceedings in Chicago.

"III. With more reason one could say in your Church it would have been not only polite but conducive to our own instruction in the important affair had we made *inquiries* from the episcopates of your Church before the undertaking of the consecration. For my part, I do not wholly contend against the importance of this *opinion.* The inquiry in your episcopate was not made:

"(*a*) Because that would have delayed our decision. I do not think that one of your Bishops would have taken upon himself the responsibility, nor could he of his own account notify us. You may do it. Certainly every one would have awaited the General Convention or another Conciliar Assembly. Had we made inquiries we should have been obliged to await an answer. *The affair was urgent.* Vilatte and Kaminski (Buffalo) on the one side, Rome on the other, did everything possible to destroy the organization. Kozlowski and his companion, Dr. Pollack, declared to us with full determination: 'If we were obliged to return to America matters unaccomplished, the affair would be lost and our association would dissolve and be submissive to Rome.' The same would have occurred in Switzerland in 1878 if then I had not received the consecration. . . . .

"Finally, I acknowledge that I can quite understand the reproaches which in several papers have been raised, especially against me; but I hope a time will come when even the accusers will see that the reproaches were undeserved.

"With profound reverence and brotherly love, greets

"Ed. Herzog, *Bishop.*"

In reply to this letter we have a copy of a letter from the Bishop of Albany to Bishop Herzog, dated May 16, 1898, in which the writer earnestly requested that Bishop Herzog might see his way clear to writing him (the Bishop of Albany) officially, as chairman of the House of Bishops, a statement to the same effect that had already been made in these private letters. Bishop Doane's letter was in part as follows:

THE BISHOP OF ALBANY TO BISHOP HERZOG.

"Albany, May 16, 1898.

"My Dear Rt. Rev. Brother:—I have to acknowledge your kind letter of April 27th, referring to the correspondence between Dr. Weibel and myself, and to thank you for its courteous expression. I have evidently not made myself quite clear, and I am really anxious to have the authority from you to make such a communication to our House of Bishops in Council next October as will remove all misunderstandings. . . . .

"I had no thought of suggesting that the Old Catholic Bishops should have asked either advice or consent from us before taking the step of consecrating the Bishop of the Polish Old Catholics in Chicago. But I should be very glad if you could see your way toward sending me, as chairman of the House of Bishops, a communication stating that the Old Catholic Bishops were officially informed at the close of the month of September, 1897, that the Independent Polish Catholics had formed an ecclesiastical organization in America and erected an independent Polish Catholic Diocese in Chicago, and that they ask consecration for the Rev. ———— ————, giving sufficient evidence of his due election to the Diocese and of his fitness for it. And that thereupon, after due consideration, the Bishops proceeded to consecrate this priest as Bishop over the Polish Catholic Diocese of Chicago. That they made known this fact to the Bishops of the Church in America, believing that it will commend itself to their judgment and sympathy.

"Of course, my dear brother, I do not mean to fix any form; I only want to be able to show the Bishops and the people of our Communion in America that your action cannot be construed as either ignoring or intruding upon our national or diocesan rights. It would be no claim on our part that you should have consulted us or waited either for our opinion or our advice. It would be merely a recognition of our relation to each other and of the ecclesiastical brotherhood of the Old Catholic and American Episcopate.

"Wm. Croswell Doane,

"Bishop of Albany."

The response to this request by the Bishop of Albany drew from Bishop Herzog the following statement made to the Bishop of Albany, for such use, whether private or official, as he might see fit to make of it:

BISHOP HERZOG TO THE BISHOP OF ALBANY.

[*Translation.*]

"Certain remarks in the press, which I have received, as well as some private communications, convince me that the consecration of the Rev. Ant. Kozlowski of Chicago, Bishop of the Polish Catholics in the United States by the Old Catholic Bishops might become the cause of misunderstanding, which would disturb our friendly intercourse with the Episcopal Church of America. In order to avoid such misunderstandings I write to you the following lines. You may consider this letter as an official one and use it as you like, but I must say that I have asked no other Old Catholic Bishop's advice in regard to this writing, and that I alone am therefore responsible for it.

"First, I must let you know that the petition of the Polish Catholics to consecrate the Rev. Kozlowski Bishop was addressed to me and that I brought this demand before the conference of the Old Catholic Bishops and that I myself finally asked them to grant it. To this I add the distinct declaration that I should not have done all this, if I had been of the opinion that with the consecration of a Bishop for the Polish Catholics in the United States we had put in question or denied the Catholicity of Episcopal Consecration in the Episcopal Church of America or the legitimacy of the jurisdiction of the American Episcopate inside the Dioceses of your Church. Neither has such an idea been uttered by any of the other Old Catholic Bishops. (My friend, Dr. Weibel in Luzerne, has explained to you in a private writing what idea led us in this point.)

"Now it might be of value to you, if I put before you, in an official way, the following facts:

"1. The above mentioned petition of the Polish Catholics, dated from the 13th (apparently September) 1897, came into my hands in the last days of this month. The writing contained among others the news that a Church Constitution had been accepted the 1st of May, 1897, by the representatives of several communities of independent Polish Catholics in the United States, and that the 7th of May, Rev. Ant. Kozlowski was chosen Bishop of the constituted Independent Polish Catholic Diocese of Chicago. At the same time I was told that the chosen Bishop, accompanied by a secretary, would start for Europe the same week this letter was written, in order to personally interview the Old Catholic Bishops about the consecration.

"2. The two gentlemen arrived at Berne the 7th of October. They made a very good impression upon all who came in contact

with them, as well as upon myself. The certificates which they presented proved sufficient in every respect. In answer to a telegram to the Swiss Consul in Chicago, we received the official confirmation that the 'Notatorial Legalization' of the documents presented to us were genuine. By this, several objections which had been made by Polish Catholics in Buffalo against the consecration were at the same time proved groundless, even calumnies. Moreover, by the comparison of these objections with communications which had been sent us by the so-called Archbishop Vilatte resulted in the evident fact that Vilatte and his partisans had to fear for their own intrigues from the consecration of the Rev. Kozlowski. The efforts of these people to prevent the consecration could only strengthen the good opinion which we had gained of Kozlowski.

"3. The intrigues of the opponents of the Rev. Kozlowski, the news of the attempt of the Roman hierarchy to gain back the independent Poles, as well as Kozlowski's report and that of his companions, convinced still further the members of the Old Catholic Bishops' Conference that a delay of the Conference might be followed by the dissolution of the community existing in Chicago.

"4. After mature consideration of all these circumstances, the Old Catholic Bishops' Conference in Bonn decided unanimously to give the desired consecration; the act was performed by myself in the Old Catholic Cathedral, the 27th of November, 1897, with the assistance of Archbishop Gerardus Gul of Utrecht and the Bishop Theodor Weber of Bonn.

"By this act we thought to fulfil a duty which the Episcopal office laid upon us and of which the notary of our own Churches must remind us. Above all we could not deny that the Old Catholic Community in Germany and Switzerland would have been dissolved long ago, if they had not succeeded at a certain time to reëstablish the episcopal office in our Churches. We desired to help Catholics who tried to free themselves from the Papal Universal Episcopate in a similar way as we had freed ourselves more than a quarter of a century ago. But it was far from us to intrude into the jurisdiction of a Church whose episcopate possesses the *successia apostolica* according to my conviction, but which the Polish Catholics in the United States could not join for reasons whose explanation is unnecessary.

"I pray God that He may guide Bishop Kozlowski in his profession and that He may bless him, so that the act of consecration which we have bestowed on him need no further justification.

"But you, highly worthy Bishop and brother, I ask heartily to give patience and friendly benevolence to the young community whose Bishop, Rev. Kozlowski, is hoping with me that our Polish children in America may endeavor with us, in all things to grow into Him who is our head, Christ Jesus, highly praised in eternity.

"Accept the renewed assurance of my deepest respect and brotherly love in Christ Jesu. "Ed. Herzog, *Bishop.*"

We feel that this very full statement of the correspondence which passed between the Bishop of Albany, as chairman of the House of Bishops, and the Old Catholic Bishop and Doctor, is sufficiently important to justify the considerable amount of space which we have devoted to it in this issue. We trust that our own expression of regret at having been the means of leading the Old Catholic fathers to the belief that they had been treated in an unfriendly manner by the press of this Church, together with their own assurances that the Kozlowski consecration had in no respect been the result of any desire to be either unjust or unfriendly to this American Church; may now have the result of restoring the cordiality between the two Communions that formerly existed, if indeed, such cordiality has in any sense been impaired.

It appears that our own is not the only ecclesiastical body that is reaching out for the name of the "American Catholic Church." Rome takes advantage of names if we do not, and Cardinal Gibbons has, it is said, determined to call a meeting of the Bishops of his province to consider the vital question whether the Roman Church in this country is to remain in a missionary relation to Rome, under the control of the Congregation of the Propaganda as now, or whether it will be organized into an independent, self-governing body, under direct control of and responsible only to the Pope. The Bishops of the Province of Cincinnati recently considered the same question, and resolved unanimously that the present missionary status should be retained. It is not at all certain that such will be the wish of those in the Province of Baltimore. The Philadelphia *Evening Bulletin,* in an evidently inspired dispatch, observes: "The question is of prime importance to *The American Church* (!), and it is understood that if the American hierarchy desires independence, such will be granted."

It would seem as though real American Catholics would see the importance of legally applying the name to this Church, before foreign Catholics could have the opportunity to do so. Shall we be less wise than Rome?

An interesting item of news appears under the head of Southern Ohio. It appears that the city Board of Education in Cincinnati have framed a rule permitting public school children to be absent from the school a half day in each week for the purpose of obtaining religious instruction in such places as the parents may designate. At St. Luke's Church, one of our parishes, arrangements have been made for giving such instruction to the children of the parish and any others who might be sent for the purpose, and we are not surprised to learn that Bishop Vincent has strongly endorsed this plan and expressed the hope that every parish in the city would do likewise.

This Cincinnati plan may indeed be a solution of the perplexed question as to the instruction of our children. It seems impossible in most cases for parish schools to be established in which religious and secular instruction may be given side by side, and where the standard of excellence would be as high as that maintained in the public schools. Without approaching such standard, few would be willing that parish schools should be created or sustained. On the other hand, the wholly secularized instruction, which is of necessity given in the public schools, is the greatest blow to the cause of religion that has been administered in many generations, and we are now reaping the results in the present secular age, when religion has been shoved into a corner.

We shall watch with the deepest interest the working of this Cincinnati plan, and feel, with the Bishop Coadjutor, that the urgent duty rests upon our parishes in that city at once to establish such parish schools for instruction on the half day set apart for the purpose, and that it is the duty as well of all Christian people to see that their children are sent for instruction at the proper time and place.

We should be glad if the plan might be adopted in other cities. At any rate, the Church in Cincinnati is now on trial before the whole country, and we sincerely hope she will rise to her opportunity.

ANSWERS TO CORRESPONDENTS.

M. S.—The Lutheran belief concerning the Holy Eucharist is thus stated by Mosheim (translated): "They, therefore, err who say that we believe in impanation, or that Christ is in the bread and wine. Nor are those correct who charge us with believing subpanation, that Christ is under the form of bread and wine. And equally groundless is the charge of consubstantiation, or the belief that the body and blood of Christ are changed into one substance with the bread and wine. . . . But the Lutheran Church maintains that the Saviour fulfils His promise, and is actually present, especially present in the Holy Supper, in a manner not comprehensible to us and not defined in the Scriptures." In practice they seem, however, not to give an objective form to that Presence, and so to fall short of the Catholic doctrine of the Real Presence.

The Parish Question Box.

Answered by the Rev. CHARLES FISKE.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, about subjects which are really inquired about among the members of an average congregation.]

II.

"Why did our Lord say, on the Cross, 'My God, My God, why hast Thou forsaken Me?'"

The penalty of sin is separation from God. Each single sin brings some measure of separation from Him, and repeated, unrepented sin brings complete separation. Indeed, hell is simply the being utterly abandoned by Him—just left to ourselves. God does not banish us to torment; it is simply that we, by our sins, drive ourselves from Him, and bring upon ourselves this condition of absolute separation, to live with our sin forever, instead of living eternally with God.

The penalty of sin being separation from God, our Lord, who though sinless was to take our sufferings upon Himself, took this with all the rest—bore the desolation that is the lot of sinners, such desolation and apparent desertion as our imagination cannot picture. The cry, "My God, My God, why hast Thou forsaken Me?" is the expression of that awful experience. But notice how brief it was, and how quickly our Lord's human faith and trust triumphed over it. Only a few moments after, we have, following this cry of desolation, the prayer of triumph, "Father, into Thy hands I commend My Spirit"!

LONDON LETTER.

THE preferment of Dr. Robinson, whose age is just fifty, from a Canonry to the Dean's stall in Westminster Abbey, came to the public as a complete surprise. His theological position is, I'dare say, substantially that of the four leading luminaries of the "Cambridge School"—Drs. Benson and Lightfoot, Westcott and Hort; and thus much more satisfactory than the position of his two immediate predecessors in the Deanery, who represented the Arnoldian school. In fact, the Stanley era, as the *Times* says, seems definitely closed. As to Catholic ceremonial, he is generally credited with having had a good deal to do with the recent leveling up of the Abbey services. The new Dean is one of several sons of an Irish clergyman who distinguished themselves at Cambridge some twenty years ago, he himself a scholar, and subsequently a Fellow, of Christ's College. He was ordained Priest in 1882, and has held the following posts: Domestic Chaplain to the Bishop of Durham (Dr. Lightfoot), 1883-84; Dean of Christ's College, Cambridge, 1884-90, and Assistant Curate for one year of Great S. Mary's, Cambridge; Cambridge Whitehall Preacher, 1886-88; Vicar of All Saints', Cambridge, 1888-92; Norrisian Professor of Divinity at Cambridge, 1893-99; a Prebendary in Wells Cathedral, 1894-99; Canon of Westminster and Rector of St. Margaret's, Westminster, 1898-1900, when he succeeded to the Canonry vacated by the late Archdeacon Furse; Select Preacher at Oxford in 1899; and since last year a Chaplain-in-Ordinary to the King, in succession to Dr. Gore. His literary reputation is represented by a variety of edited works of the Sub-Apostolic Age, and quite recently by *The Study of the Gospels,* the latest volume in the series of "Handbooks for the Clergy." In 1893 Dr. Robinson was awarded the honorary Ph.D. Degree by the University of Göttingen, and in 1894 the University of Halle conferred on him the honorary degree of Doctor of Theology. It is further interesting to know that the Deanery of Westminster will now be occupied by an unmarried ecclesiastic.

The Rev. Professor Beeching, who succeeds the Dean-designate in the Canonry of Westminster, is a Balliol, Oxford, man, and was ordained priest in 1883. Two years ago he became Chaplain of Lincoln's Inn, and Professor of Pastoral and Liturgical Theology in King's College, London; having previously for fifteen years been rector of Yattenden, in Berkshire. He is likewise an author of some distinction, but chiefly in the line of literary criticism, more especially in relation to English poetry. His versatility is, however, manifest from his post as editor of Messrs. Methuens' "Leaders of Religion," and from his delightfully gossippy *Pages from a Private Diary,* which appeared first in serial form in the *Cornhill.* His latest book, *Religio Laici,* shows that he can put himself in close touch with the mind of the average layman, while at the same time keep his own level as a pretty definite Churchman. As a personality and preacher he is sure to prove a strong member of the Westminster Chapter. Judging from the Press comments, both Church and secular, the general feeling is that Mr. Balfour has dispensed his first two pieces of important ecclesiastical patronage very judiciously.

Owing to a serious breakdown in health, and under urgent medical advice, the Rev. Harry Wilson has resigned the incumbency of St. Augustine's, Stepney, with which important sphere of work in the East End he has been eminently connected well-nigh for twenty years. His brother, the Rev. Richard Wilson, who has been associated with him at St. Augustine's as an assistant curate for nearly the same length of time, has been offered the living by the Bishop of London, who is patron, and has accepted it. "This" (says the *Record*) "is the most sensational and deplorable appointment that has been made in London since the days of the Machonochie 'exchange.' St. Augustine's, Stepney, is one of the three most advanced churches in the Diocese, and one which, it is understood, has resolutely refused to come into line with the Lambeth decisions."

At St. Matthew's, Westminster, one evening last week, a valedictory service was held on the departure of four women for Calcutta, who are the first to be sent out by the Oxford Mission to devote themselves to special work among the native women. The Bishop of Rochester, vested in cope and mitre, blessed them individually as they knelt before him.

One of the most distinguished and revered sons of the Church in the vanguard of county clergy who, late in the forties of the last century, set to work to parochialize the nascent Catholic Movement originating at Oxford, has now passed within the veil in the 83d year of his age. Francis Henry Murray, rector of Chislehurst (Kent), Honorary Canon of Canterbury, Rural Dean of West Dartford, and Proctor in Convocation for the clergy of the Diocese of Canterbury, was born in the Isle of Man, where his father (afterwards translated to Rochester) was Bishop of Sodor and Man. He was educated at Harrow and Christ Church, Oxford, and was admitted to deacon's orders in 1843 by John Henry Newman's old Bishop of Oxford, Dr. Bagot, who licensed him to the assistant curacy of Northfield, near Birmingham. In 1846 his father, then Bishop of Rochester, and living at the Old Palace at Bromley, presented him to the rectory of the adjoining parish of Chiselhurst, which he has only just now relinquished to enter into rest. The story of his life work at Chislehurst is part and parcel of the fascinating romance of the Catholic Revival in rural England. Under Canon Murray the old parish church was rescued from the deplorable condition in which it was in under the previously existing Protestant régime, and converted into one of our most beautiful country churches, the centre of a really strong and prominent Catholic parish. In addition to all this, two daughter churches have been erected in (now suburban) Chislehurst by the late rector's efforts. Canon Murray was one of the principal proprietors of *Hymns Ancient and Modern,* which has been so blessed to the Catholic cause; and it also appears that he was the sole survivor of the group of sixteen Churchmen who met in conference on February 8th, 1859, and whose deliberations led to the formation of what became the English Church Union, then, until May, 1860, named the Church of England Protection Society. In 1865 he was elected a member of the Council, and at his decease was one of the Vice-Presidents. The *Guardian,* in its reminiscences of Canon Murray, says:

"Mr. Gladstone walked with him and Lord Frederick Cavendish in the beautiful churchyard of Chislehurst—where Father Lowder is buried, and where there is a touching outdoor service on Easter Eve—the day before he introduced his Reform Bill, and referred to it in his great speech introducing the Bill. When the Emperor Napoleon and the Empress Eugénie lived at Chislehurst, Mr. Murray was a *persona grata* at Camden House, and he was one of the three Anglican clergy present at the funeral of the Emperor."

May he rest in peace!

Yesterday week the Bishop of Bristol unveiled, with an address, a mural tablet to the memory of his most illustrious predecessor in the See of Bristol, Dr. Joseph Butler, at the house in Bath in which the author of the *Analogy* lived during his last illness, and where he departed this life on the 16th of June, 1752. The house, erected in 1736, is now used as a shop, and also let out in tenements. The great Christian apologist has also been commemorated by a medallion portrait in the stained-glass window over the altar of Holy Trinity Church, Bath.

The new St. Deiniol's Library building at Hawarden, erected as a national memorial to William Ewart Gladstone, in which to preserve the Theological Library founded by that great Churchman, no less eminent as theologian than as statesman, "for the promotion of religion and sound learning," was opened this day last week by Earl Spencer. Amongst the large company present were Canons Scott-Holland and MacColl, Sir Walter Phillimore, Mr. James Bryce, M.P., and Mr. Andrew Carnegie. A short preliminary service was held in the parish church (dedicated to St. Deiniol), with a brief address by the Bishop of St. Asaph. The Bishop prefaced his address by reading the words in which Mr. Gladstone set forth the scheme of the Library foundation, and here is a sentence:

"The religious intuitions of the institution will be in conformity to the living spirit of the Church of England which, I am persuaded, will do nothing in faith and discipline to compromise or impair her character as the Catholic and Apostolic Church of this country."

The Library building, which cost £10,000, consists of two large rooms, and contains upwards of 30,000 volumes, the major portion of Mr. Gladstone's own collection. The two main sections of the Library are designated, in the founder's own language, "Humanity" and "Divinity." A great many of the books bear on their margins and fly-leaves annotations and criticisms in Mr. Gladstone's handwriting. The new building is connected with the hostel, where students visiting the Library can put up; and where already for eight years nearly 600 readers have been entertained as paying guests.

In noticing (only very briefly) the remaining unreported sessions of the Church Congress on October 9th and 10th, the subjects were "Bible Study and Teaching": writers—Bishop of Salisbury, Rev. Professor Kirkpatrick, Dr. Gibson, Sir A. F. Hort; "The Direction of Individuals in Spiritual Matters"—Canons Randolph and Childe, Father Benson, S.S.J.E., Mr. G. A. King; "Church Work Among Sailors"—Rear Admiral Angus Macleod, Colonel Everitt, Rev. E. Lambert, Miss Weston; "How to Remove Grievances Arising From—1. The present exercise

of Church Patronage. 2. Alterations of existing Customs in the Conduct of Divine Service at the Sole Instance of the Incumbent. 3. The Continuance in Office of an Inefficient Incumbent"—Chancellor of Peterborough, Mr. de Winton, Archdeacon Mackarness, Mr. H. C. Richards, M.P.; "Prayer"—Bishop of Durham, Dr. A. Plummer, Rev. W. R. Inge, Mr. T. C. Garfit; "The Duty of the Church in Regard to Education"—Bishops of Hereford, Coventry, and Rochester, Mr. C. A. Cripps, M.P.; "Church Reform"—Archdeacon of London, Dr. M. Barlow, Mr. W. D. Hollis, Dr. T. C. Fry; "Supply of Clergy"—Rector of Exeter, Canons Hicks, Foakes-Jackson, and Johnston.

The Bishop of Salisbury held that "devotional study, especially of the Fourth Gospel, may be a great help to the higher criticism, and enable it to appreciate elements in Holy Scripture which a mere intellectual analysis is likely to overlook."

The Rev. Professor Kirkpatrick said that it is all important to "distinguish between sober criticism [of the Old Testament], the results of which have been tested and are generally accepted, and speculative criticism, which is the outcome of individual ingenuity, and is never likely to command a general approval."

Dr. Gibson, vicar of Leeds, pleaded for "a patient hearing of what the critics have to say"; and believed that the Holy Scriptures will be rendered yet more precious to future generations for the experience through which they have passed."

Dr. Wace, one of the general speakers, did not in the least wish to "disparage criticism," which was to be welcomed and prosecuted. But he asked the critics to "distinguish between good criticism and bad more than they had done on this occasion."

On the subject of "The Direction of Individuals in Spiritual Matters," the Rev. Dr. Randolph, Principal of Ely Theological College, and Hon. Canon of Ely, called Hooker, in the Sixth Book of his *Ecclesiastical Polity,* to witness that there is "nothing at all un-English in the notion of a spiritual guide." As the practice of Confession grows, "so the practice of Guidance and Direction must also grow." It is largely wanted in the great crises of life. Before ordination, looking back over sixteen years of work in theological colleges, such Confession and Guidance is, I believe from my heart, most beneficial; for I *know* that it has been one of the greatest helps to scores of men now in the ranks of the sacred ministry."

Canon Childe ("Evangelical") would allow "resort to direction," but it should be always "absolutely voluntary," and not "habitual."

Father Benson, in his extempore address, said that the guidance of the individual soul must be realized, by both clergy and laity, as being "the real work of the Spirit of God through those whom God had sent as organic agents of the Body of Christ to communicate the higher gifts to the members of His Body."

Father Waggett, whose speech in the general discussion made a tremendous impression upon the members of the Congress present, said: "A priest was not a man who stood between the soul and God. A priest was a man who got out of the way from between the soul and God (loud cheers). A priest was a man who tried to be the opener of the gate." For his own part he would never come "within a pistol-shot of any priest" unless he thought that "God was between him and the priest." When he was ordained a priest by the present Archbishop of Canterbury (Dr. Temple), the following words were said to him by his Grace: "An important part of your duty will be to hear the confessions of the people in private, and I have to impress upon you two truths that you must bear in mind when you hear their confessions. You have, on the one hand, to be tender, to be condescending, to come to meet the sinner, to encourage him, and to console him. But, on the other hand, you must beware lest you lower the standard of Christian life."

Prebendary Webb-Peploe then followed, and said that he must solemnly declare that he believed that "direction" was not confined to the clergy, nor should it be "assumed by them" in the sense in which the word had been largely used during the discussion. He humbly declared that it seemed to him, from all that he read and heard, "that Confession was advanced in the present day in such a way that, although it was not ordered, it was pressed upon people's souls so as to lead them away from the Lord Jesus Christ to lean upon the human agent by whom some benefit was to be conferred. ("No, no.") The effort and one great object of all teachers, whether ordained or otherwise, and of every leader should be, as they had heard the last speaker say —and he was not questioning that speaker's honesty. ("Oh, oh.") He was not saying it insultingly; he was saying it with all respect. (Cries of "Withdraw.") The audience was misunderstanding him. (Repeated cries of "Withdraw.") Let them be calm. They did not understand what he had said, and he would withdraw the expression. He merely meant to say that to one's own idea the priestly performance of the act of the confessor did not lead to the general understanding of God being between the troubled soul and the priest."

The Chairman then said—"Perhaps Mr. Waggett might be permitted to state the words that he used." Father Waggett—"I am quite satisfied."

The usual Working Men's Meeting held in connection with the Church Congress was never more of a success than this year. The large Corn Exchange was densely crowded with a most sympathetic body of artisans, with whose cheers the hall repeatedly rang, especially while the Bishops of London and Ripon were speaking. The former Bishop, in his masterly *ad captandum* manner, told the men that they were "born for the Church"—"I say you are born for such a Church as, please God, one day we shall have in England, and in that Church with glorious traditions each of you would have your scope for service."

It seems to be generally held that the Northampton Congress takes a leading position as regards the quality of the written addresses, but falls below the average in point of attendance.

J. G. Hall.

NEW YORK LETTER.

THE DIX ANNIVERSARY.

ALL SAINTS' was observed in New York as usual, the most interesting feature of it being the three-fold anniversaries of the distinguished rector of Trinity parish, the Rev. Dr. Morgan Dix. The occasion was the seventy-fifth anniversary of his birth, the fiftieth of his consecration to Holy Orders, and the fortieth of his rectorate of this great parish. The first part of the anniversary was a service in historic St. Paul's Chapel on the evening of All Saints' Day, and the second part an informal visit to the rector's home by gentlemen representing the Diocesan Convention, the Church Club, and the Churchmen's Association.

There were at least 1,200 persons present at the service at St. Paul's, completely filling the edifice, and all alike inspired with enthusiasm for the special commemoration. In the chancel were the vicars and all the assistant clergy of all the chapels of Trinity Church, as well as the clergy of the parish church itself, together with the Bishops of Long Island, Western New York, Springfield, and Nebraska. The music was rendered by the combined choirs of Trinity and St. Paul's and St. Agnes' chapels, while the orchestra rendered the magnificent memorial *Te Deum* of Dr. Martin. The service was dignified and very beautiful. An address was presented by the Rev. J. N. Steele, senior curate at Trinity Church, on behalf of the clergy. Col. Jay presented an address on behalf of the vestry, and the Rev. W. M. Geer one on behalf of St. Paul's chapel, the oldest of the offshoots of Trinity parish. Mr. Steele's address was in the nature of a personal tribute to Dr. Dix. Col. Jay referred to the property down town as something money cannot buy, and that had been so magnificently preserved to the Church by the present rector, and congratulated the latter that under his administration Trinity had so largely helped the Bronx. Mr. Geer outlined the theological position of Trinity Church during the rectorship of Dr. Dix, speaking of it as "a bulwark of soundness to the Church in all America," and declaring Dr. Dix "the defender of evangelical truth and Apostolic order."

The reply of Dr. Dix was listened to with rapt attention. He said his happiest days were those spent as assistant in Trinity, working down-town among the poor. It is a heavy burden to be rector of Trinity Church, but the best part of it is that the work is down-town, where almost everything else is wanting, and where there is the opportunity to minister to the poor. He thanked all those—clergy, vestry, and people—who had united in this demonstration of respect, and said all that he was, God had made him. Now, near the end of his life, he bade those he would soon leave behind, to cherish Trinity parish as it is; for, in spite of all that might be said, he knew of the vast good it is now doing.

Dr. Dix spoke in strong and unbroken tones, and seemed least concerned of all those present. The Bishop of Springfield said the closing prayer and the benediction. Many remained after the service to present in person their respects to the beloved rector.

The particular form in which the commemoration is permanently embodied as a testimonial to the rector, is in a sterling

silver loving cup made by Tiffany & Co., by the clergy and congregation of St. Paul's Chapel. It is a fine piece of repoussé and etched work, standing 12 inches high, having a capacity of 12 quarts, and weighing about 90 ounces.

In character it suggests the church, as its decorations are Gothic. There are three handles to the cup. On the three sides or panels between the handles are vignettes, containing respectively a portrait of Dr. Dix, a representation of St. Paul's Chapel, and the inscription, which reads:

A Token of True Appreciation of our Rector,
from the Clergy and Congregation of St. Paul's Chapel,
on the Seventy-fifth Anniversary of His Birth,
All Saints' Day, November 1, 1902,
In Commemoration of the Jubilee Year of his entrance into Holy Orders,
September 19, 1852,
and the Fortieth Year of his Rectorship of Trinity Parish,
November 10, 1862.
"O ye holy and humble men of heart, bless ye the Lord;
Praise Him and magnify Him forever."

ST. PAUL'S CHAPEL.

THE LOVING CUP.

REV. MORGAN DIX, D.D.

TRINITY CHURCH, NEW YORK.

Vines of ivy, symbolizing Friendship, encircle the vignettes and trail all over the cup and its handles, with here and there a cherub peeping out of the meshes of leaves. Around the top of the cup is the following inscription:

Presented to the Reverend Morgan Dix, S.T.D., D.C.L., D.D., *Oxon*,
Rector of Trinity Parish, New York.

The cup is attractively shown in a handsome mahogany cabinet.

The Rev. Dr. Dix was born in New York City on November 1, 1827. He is the oldest son of John A. Dix, Governor of New York and Secretary of the Treasury in the cabinet of President Buchanan. As a boy, Morgan Dix lived in Albany, and attended public school. The family moved to New York in 1842, and the son attended Columbia College, graduating in 1848. From Columbia he went to the General Seminary, graduating from there in 1852. He was ordered deacon in St. John's Chapel, Trinity parish, by Bishop Chase of New Hampshire, and was advanced to the priesthood by Bishop Alonzo Potter in St. Mark's, Philadelphia, the following year. He was for a short time assistant at St. Mark's, but soon went to Europe for study. On his return he was chosen an assistant in Trinity parish, and became assistant rector in 1859. Three years later, upon the death of the rector, the Rev. Dr. W. Berrian, he was advanced to first place in the greatest of American parishes. For many years after assuming the rectorate, he continued in charge of St. Paul's Chapel, and it was because of this fact that the anniversary service was held in St. Paul's instead of in the parish church. The Rev. Dr. Dix is the author of several important books, and has had many degrees conferred upon and offered him. He has a divinity degree from Oxford University, England. Under his administration, Trinity parish has kept pace, probably more than kept pace indeed, with the remarkable development of the Church in New York City during the last quarter of a century.

Yet it is perhaps as presiding officer of the House of Deputies of the General Convention that he is and will be best known to the Church at large. One not resident in New York, or if resident here, unfamiliar with the undercurrents of religious interests, can hardly appreciate the tremendous strength—a strength which exerts itself in almost all directions, public as well as religious—which Trinity parish and its chain of chapels wields. So great is that strength for good, that if there are any more great American cities to be planted, the Church has before her one supreme duty, and only one until that duty is discharged, viz., To lay the lines of a Trinity in each of them, no matter at what cost. To be the honored head of such a parish in such a city, is an honor such as few men in Church or in State can attain, and this honor has been admirably borne by Dr. Dix during these many years.

IN THE BRONX.

Success in home as in foreign mission fields brings new obligations and requires larger expenditures. St. Margaret's Church, Bronx Borough (the Rev. C. A. Hamilton, rector), was, as a mission, one of the earlier efforts of the Brotherhood Lay Helpers. As a Sunday School it was started in January, 1899, in the rooms of a mansion no longer used as a residence. A little more than a year later it moved into a commodious frame church, located at the junction of Leggett Avenue, Dawson, and 156th Street. Two years ago the Rev. Mr. Hamilton came, the Lay Helpers giving way; the work being unique in that it was never a full Archdeaconry mission, but went from the tentative stage to a self-supporting, even if struggling, basis, as a parish, with vestry and complete parochial organization. During the two years just past, progress has been steady even if at times slow, and the growth of both Sunday School and congregation compelled new expenditures. Through a friend of the parish, an exceptional opportunity came to purchase a pipe organ, and it was used for the first time last Sunday. With the new organ there has been placed in the chancel a vested choir of men, women, and boys, and under direction of Mr. C. R. Hamilton, who succeeds Mr. Gustav Viehl, choirmaster of the Pro-Cathedral, it is already doing good musical work. Above the vestry door on the Epistle side a memorial tablet has been placed and dedicated, bearing the statement that the church was erected "To the glory of God and in loving memory of Emma Johnson." Mission conditions having been outgrown, mission equipment had to be left behind. St. Margaret's has a large Sunday School, with morning and afternoon sessions, several active societies, and a steadily increasing congregation.

PAROCHIAL MISSIONS.

At a regular meeting of the Parochial Missions Society

last week, more applications for the holding of missions were received than can be filled, owing to the lack of missioners. Early in Advent a mission will be held in Columbia, S. C., the several churches in that city uniting. The missioner will be the Rev. Dr. C. M. Niles of Ossining. There will be held a mission in St. John's Church, Fort Hamilton, the Rev. Dr. W. N. Dunnell, missioner, and, later, in Christ Church, Elizabeth, the missioner not yet selected. The Society hopes to have funds to employ a General Missioner.

VARIOUS NOTES.

Bishop Potter has just instituted two new rectors, one the Rev. Franklin S. Moore at St. Mary's, Mott Haven, and the other the Rev. Walter E. Bentley at Holy Sepulchre. At one of the services of institution, the Bishop said:

"In this city any pastor who devotes himself faithfully to his work literally takes his life in his hands every day. If he is called to attend a man suffering from a contagious disease and he refuses, he is not a good shepherd. In order that the success of a pastorate may be assured, it is necessary that the congregation should loyally assist its rector. This can be done as much by sympathy with his aims and an attempt to aid him by presence at the services of the Church as in acts that seem to carry more weight."

In St. Matthew's Church a service was held in memory of the late Rev. Dr. Thomas Gallaudet. Among those who assisted were the Rev. Drs. W. R. Huntington, F. B. Van Kleeck, and W. H. Vibbert, the last named preaching. Part of the service was taken by the Rev. W. S. Coffey, who was a classmate. The Rev. Dr. Chamberlain and the Rev. A. W. Mann translated the service and sermon to the deaf mutes present.

It is announced that Bishop Potter will, about Dec. 1, remove his office from the See House in Lafayette Place to an apartment in Forty-fourth Street near Madison Avenue, where his daughter will reside so soon as the apartment is completed. His residence will no longer be in Washington Square, but in Riverside Drive. Plans have been prepared for the Bishop's House on the Cathedral grounds, and at the last meeting of the Cathedral trustees the architects were asked to prepare plans for a Diocesan House, with auditorium for all kinds of public meetings. New Cathedral trustees are the Rev. Dr. J. Lewis Parks and Mr. August Belmont, to succeed Dean Hoffman and Samuel D. Babcock, respectively.

The annual meeting of the Actors' Church Alliance, held last week, adopted a new Constitution and reëlected Bishop Potter president. It was announced that the Alliance would call a general convention to be held next May in New York, and that meanwhile committees are attending performances of various plays, for the purpose of sorting out and labeling those that are clean, and by means of local secretaries throughout the country, urging the public to attend them. This course is taken as a method of making unclean plays unprofitable.

Bishops Potter and Burgess have sent out letters to the clergy in the boroughs of Manhattan and Brooklyn urging prayers and interest in the forthcoming Advent missionary meetings, and enclosing an appeal to the laity in their respective Dioceses so to arrange their engagements during the first week in December as to permit attendance upon as many sessions as possible. These notices were generally read in the churches last Sunday.

The meeting of Queens and Nassau Archdeaconry was held last week in St. George's, Flushing. There was a celebration in the morning, and in the afternoon Canons Swett and Chase of the Cathedral at Garden City made addresses. In the evening the speakers were Archdeacon Thomas of Orange and the Rev. Dr. A. C. Bunn, priest in charge of St. Matthew's, Brooklyn Manor.

Bishop Sessums of Louisiana has been the preacher at Holy Trinity, Brooklyn, for two Sundays. It is stated that a priest will be called to have charge of the parish until a rector is chosen, but that the latter election will not take place for some time. Affairs in the parish are in excellent shape. The Rev. Dr. McConnell has begun in All Souls', Manhattan. Of course his morning congregations are large, and he is having success with his new plan of a four o'clock service on Sunday afternoons.

The Brooklyn Clerical Club held its October meeting at Newtown as the guest of the Rev. Edward M. McGuffey, who served luncheon, and read an able paper on "Civil Liberty, the Tariff and Trusts." It being the annual meeting, the Rev. Arthur B. Kinsolving was chosen President, the Rev. N. R. Boss, Vice-President, and the Rev. Alexander Vance, Secretary.

The Church Club, at its meeting held in October, had "The Church and the Drama" for topic, and the Rev. Walter E. Bentley, Secretary of the Actors' Church Alliance, for speaker. Mr. Bentley could not help saying much the same things he did to the Church Congress, and said them well.

The Church Club voted confidence and support to the movement in favor of pure plays.

PROGRESS AT ST. GEORGE'S.

In the year book of St. George's Church, Manhattan, the Rev. Dr. W. S. Rainsford reviews the twenty years of his rectorate. He came to St. George's at the beginning of 1883, when there were only a handful of people in the church, the Sunday School was down to 200 membership, and there were offers for the property in order that removal uptown might be made.

The small chapel in Sixteenth Street, in the rear of the church, has grown into the Memorial House; a boys' club has grown into St. George's Trade School; the deaconesses' work is now housed in the finest home of its kind in America, and a summer home at Rockaway has been added to the parish equipment.

When Dr. Rainsford came there was no list of communicants. He made one, finding 550 names to put upon it. Year by year the list has grown until to-day it contains 5,086 names. These are actual communicants. The number of persons who profess to belong to St. George's is 8,290. Of these 5,400 live in tenements, 1,001 in boarding houses, and only 589 in private houses. That parish lines count for little in New York is shown by the fact that of the 8,290 persons who claim membership in St. George's, only 3,468 live between Eleventh and Twentieth Streets, the parish church being, as most people know, at Sixteenth Street and Stuyvesant Square. More than 300 live in Brooklyn and 192 in The Bronx.

Twenty years ago the income of St. George's parish was $45,000 a year. Last year it was $97,500. There has been accumulated as well an endowment fund, which last year brought in $16,000, and Dr. Rainsford says the church ought to have an endowment fund of $1,000,000. The rector asks for an endowment of $100,000 for the deaconesses' home, and desires to find a woman of some means who will come and be its house mother. He says: "I have a little suite of rooms awaiting her when she is found." He praised the work of the dramatic society and wants somebody to build for the parish a theatre, which might be used on occasion for dances and social gatherings. Dr. Rainsford pays a tribute to the patience, wisdom, and generosity of the vestrymen, among whom are Mayor Low, J. Pierpont Morgan, Wm. Jay Schieffelin, and R. Fulton Cutting.

AN ALL SAINTS' MEMORIAL.

In the north aisle of St. James' Church (the Rev. Dr. E. Walpole Warren, rector), a memorial window was unveiled on All Saints' Day. It is in memory of Mrs. Catherine T. Kunhardt, and was placed by her children. The subject is the Angel of Death withdrawing the veil from one entering into life, and the execution beautifully portrays life in every feature. The form is a statue in the Kunhardt mausoleum at New Dorp, Richmond, by Martigny.

RESIGNATION.

If Thou hadst given me a cross
Of mine own design,
That I might wear with airy grace
And call it mine;
If Thou hadst given me power to choose
The hill to climb,
"Thy will be done," with careless air
I might have said sometime.

If Thou hadst left me free to choose
The path wherein to walk,
With dear companions to beguile the time
With song and talk,
With stately trees and beauteous flowers
Brightening the way,
"Thy will be done," I might have thought,
Indifferently to say.

But since Thou gavest me instead
A cross of Thine own choosing,
Alone to walk the dreary way,
My loved ones losing;
No buds of promise blooming here for me,
No help but from above;
"Thy will be done," I have learned to say
With reverent love.

Chicago, Ill. Grace Scofield Holmer.

ANOTHER PRESENTATION TO DR. DIX.

A MOST touching episode in the link of anniversaries that Trinity parish, New York City, during the last few days has had in commemoration, embracing three important events in the life of its honored rector, occurred upon the Thursday afternoon preceding All Hallows day at Trinity mission house, Fulton Street.

Trinity Church, of its numerous parochial organizations, has one made up of married women designated as the Guild of St. Monica, representing varying ages and nationalities, who from the exigencies of life, labor each morning and evening in the great office buildings that surround their homes, those structures upon lower Broadway and adjacent streets, in the midst of which the parish church stands, ever as a beacon to illumine the path of their daily life.

Dr. Dix, visiting the mission house after engagement hours upon the afternoon in question, was greeted by the members of St. Monica's Guild, then in session, its chaplain, the Rev. Alfred W. Griffin, of the parochial clergy, taking the opportunity to present on behalf of these women and other guilds of Trinity Church, in brief but affecting words, a token of affectionate regard for their spiritual head—a handsome gold-headed Malacca walking-stick, a fine specimen of the skill of the Tiffany Co.'s artisans, made for practical purposes. The handle is of that shape termed a straight crook, or of elbow form, engraved with a rich renaissance pattern bearing the initials in script at the termination, and the following inscription about the band: "The Rev. Morgan Dix, D.D., from the members of the Guilds of Trinity Church, All Saints', A. D. 1902." The tip is finished with horn work.

These Guilds sharing in this beautiful remembrance, an expensive gift, maintained the privilege of presenting it of their own resources. To many it represented unusual acts of self-denial, undertaken with enthusiastic interest. It is a gift that truly represents the dignity of labor on the part of the givers, a heartfelt acknowledgment of the spiritual gifts received from this representative of the dignity of years, and of learning, crowned with the highest intellectual honors that the world can bestow.

THE CENTRAL PENNSYLVANIA LITIGATION.

HARRIS ET AL. *vs.* TALBOT.

PHILADELPHIA, Oct. 30, 1902.

I AM directed to make public the following action of the Board of Inquiry in the above cause; and to state that the same is the unanimous action of the twelve members of the Board, present at the meeting of said Board, held at Harrisburg, Oct. 29, 1902. (Signed) FRANCIS A. LEWIS,
Secretary.

Resolved, That it is the sense of this meeting that no newly-discovered testimony has been presented or tendered to this meeting; and that the affidavit of Paul Dewees, dated Eleventh day of August, 1902, is not newly-discovered testimony under the laws of the Commonwealth of Pennsylvania.

SUPPLEMENTARY CERTIFICATE.

HARRISBURG, Pa., Oct. 29, 1902.

Supplementary Certificate of the action of the Board of Inquiry appointed to inquire into the charges preferred, under date of May 19, 1902, by the Rev. J. Andrews Harris, S.T.D., the Rev. Daniel I. Odell, B.D., Elias B. Fanning, M.D., Martin L. Snyder, William T. Hillier, W. G. Miller, and James Demithorne, against the Right Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Central Pennsylvania.

The Board assembled in the parish house of St. Stephen's Church, in Harrisburg, Pennsylvania, upon Wednesday, Oct. 29, 1902, pursuant to the letters of the Presiding Bishop, dated Sept. 11 and Sept. 30, 1902.

The following twelve members of the Board were present, being more than the quorum necessary for the transaction of business:

Rev. J. Lewis Parks, D.D., Francis Lynde Stetson, Esq., W. Bayard Cutting, Esq., of the Diocese of New York; Rev. W. B. Bodine, D.D., George C. Thomas, Esq., Francis A. Lewis, Esq., of the Diocese of Pennsylvania; Rev. J. S. B. Hodges, D.D., Rev. J. H. Eccleston, D.D., J. Wirt Randall, Esq., D. M. Thomas, Esq., of the Diocese of Maryland; H. M. North, Esq., Wm. T. Reynolds, Esq., of the Diocese of Central Pennsylvania.

The Rev. J. S. B. Hodges, D.D., acted as President, and Francis A. Lewis, Esq., was chosen Secretary.

Mr. Charles B. McConkey, the Church Advocate, was at hand, and in readiness to give his advice upon all questions submitted to him by the Board.

The President laid before the Board the original affidavit of Paul Dewees, sworn to and subscribed August 11, 1902, which had been received by him from the Presiding Bishop.

The Board fully considered the said affidavit of Paul Dewees and the statement of the Rev. Dr. Harris and the Rev. Mr. Odell that this was the only new testimony, and Mr. Dewees was the only new witness offered by the accusers; and also the statement of the Rev. Dr. Harris and the Rev. Mr. Odell that the accusers objected to the Board proceeding on the ground that it was *functus officio*, although they were prepared at some future time, to be fixed, to adduce their evidence if the Board should decide that it was not *functus officio*.

Thereupon the Board adopted the following resolution by the affirmative vote of every member present:

Resolved, That it is the judgment of this Board that no further proceedings be had by way of presentment on the charge preferred under date of May 19, 1902, by the Rev. J. Andrews Harris, S.T.D., and the Rev. David I. Odell, B.D., and others, against the Right Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Central Pennsylvania.

Resolved, That this certificate be signed by the President of the Board, and attested by the Secretary, and when signed, be sent by the President of the Board to the Secretary of the House of Bishops, to be deposited among the archives of that House.

(Signed) J. S. B. HODGES, *President*,
Attest: FRANCIS A. LEWIS, *Secretary*.

TYPES FULFILLED.

The Saints of old looked forward,
By types and symbols taught,
And of the Coming Dayspring
Their faith bright glimpses caught;
Let us to types and symbols
Our gaze now backward turn,
Our bliss in their fulfilment
More clearly to discern.

As smoked the moving furnace
In Abram's mystic dream;
And as through darkness followed
The lamp with cheering gleam;
So Christ our Saviour suffered.
And when the strife was o'er
Shed light to guide and gladden
Where all was dark before.

As erst, with bread from heaven
And water from the rock,
The Mighty God of Jacob
Refreshed His chosen flock;
So Christ to us He giveth
That we on Him may feed,
Whose Flesh is life-sustaining,
Whose Blood is Drink indeed.

As Moses in the Desert
The Brazen Serpent raised,
And all the serpent-bitten
Found healing as they gazed;
So Christ was once uplifted
His precious Life to give,
That all by Satan wounded
Might look on Him and live.

As from the ground was taken,
When harvest crowned the years,
The sheaf for God's acceptance
Of wheat the first ripe ears;
So Christ the Pure Oblation,
The True and Living Bread,
Rose from the tomb of Joseph
The First-Fruits of the dead.

And as the High Priest entered
The Holiest alone,
With blood of sinless victims,
For sinners to atone;
So Christ for us ascended
Where mortal hath not trod,
To plead His Death and Passion
Before the Throne of God.

—MARY ANN THOMSON.

AFTER ALL, it is not what is around us, but what is in us; not what we have but what we are, that makes us really happy.—*Geikie.*

ACCUSE not nature; she hath done her part; do thou but thine.—*John Milton.*

Dr. McKim's Challenge at the Albany Church Congress.

BY THE REV. ALFRED G. MORTIMER, D.D, Rector of St. Mark's Church, Philadelphia.

TO ABSTAIN from controversy in the Church papers has always been my rule, broken, I think, only twice, in twenty-five years in this country. My reason for adding to these exceptions, is the command of one of our Bishops, and as obedience to his Godly admonitions, however disagreeable, is a duty especially recognized by the Catholic party in the Church, I have no option but to obey. Moreover, I cannot but agree with him, that your readers ought to have, without delay, an answer to the extraordinary set of questions propounded by Dr. McKim at the recent Church Congress at Albany and set forth in your columns in the report of that Congress. I hope, too, that Dr. McKim will be grateful for being directed to sources from which the questions may be answered, but with which he seems strangely unfamiliar.

Dr. McKim begins by laying down six propositions, by which the Catholicity of any *doctrine* may be tested—with most of which I am in entire accord. He then proceeds to "apply these principles," or to draw what he thinks necessary inferences from them in regard to six *practices*, five of which are in use in every branch of the Catholic Church to-day, but which he supposes to be inconsistent with the propositions that he has laid down as tests of Catholic doctrine. The propositions and inferences are as follows:

"Rev. Randolph H. McKim, D.D.—We do well when we go into the ecclesiastical market in quest of Catholicity to examine carefully the principles and practices labeled with that august name, to see whether they bear the hall mark of the genuine article. Taking as our guide the Canon of Vincentius, *quod semper, quod ubique, quod ab omnibus, creditum est*, I remark that *semper* must include the first age, the *ubique* must include Palestine, and the *ab omnibus* must include Christ and the Apostles.

"I lay down, then, these propositions:

"(1) True Catholicity requires us to reject any doctrine contrary to Holy Scripture or the Creed of the first age.

"(2) If the Church in any age add any article of Faith to the Creed of the New Testament, true Catholicity requires us to refuse such doctrine a place among the articles of the Catholic Faith.

"(3) True Catholicity requires us to challenge as a breach of the Catholic Faith, the denial of any article of the Faith of the New Testament and the primitive Church.

"(4) The true Catholic must be a protestant when the one Faith, once delivered, is imperiled either by addition or diminution. The fathers of Nicæa were protestants against the heresy of Arius. The fathers of the English Reformation were protestants against the heresies of Rome. Thus the Church of England, in order to remain Catholic, was compelled to become protestant, and to-day her protestantism is an indispensable note of her Catholicity.

"(5) The true Catholic recognizes the authority of each national Church over its members, and acknowledges the obligation of conformity to its formularies. No principle more completely comes up to St. Vincent's test of Catholicity than this.

"(6) The ancient fathers are to be listened to rather as witnesses to Catholic and Apostolic doctrine and practice, than as authorities whose opinions or doctrinal statements are binding upon the Church. It follows that the writings of the more ancient fathers are the more valuable because their testimony is nearer the inspired source of truth.

"To apply these principles. For instances:

"(1) How can Eucharistic Adoration be Catholic when it was not practised in the Christian Church for eleven hundred years after Christ?

"(2) How can non-communicating attendance be a Catholic custom when for the first five centuries, at least, the universal practice was to allow no one to be present but attendants and the last class of penitents?

"(3) How can the custom of fasting-communion be Catholic when there is no evidence that in the first three centuries was any such requirement, and, even much later, the eucharist was still in many places celebrated after supper?

"(4) How can the discipline of private confession and absolution be a Catholic practice when it is undeniable that it did not exist in the primitive Church?

"(5) How can the use of incense be Catholic when there is no proof of its use in the apostolic age?

"(6) How can the use of unleavened wafer bread be Catholic when it is certain that unleavened wafer bread was not used even in the Church of Rome until the seventh century. In the early Church, common bread was used except by Ebionite heretics."

Anything more charmingly illogical, it would be difficult to conceive, since surely it does not follow that the tests of Catholic *doctrine* are necessarily the tests of Catholic *practice*. His premises refer exclusively to doctrines, his conclusions exclusively to practices. That is to say, the subject of his major premise does not appear at all in his conclusion, and the subject of his conclusions does not appear in either of his premises. To put it in the form of a syllogism, it is much as if one were to argue that since

Every man is liable to error,

And, John Smith is a man,

Therefore, a railway train is liable to run off the track.

This conclusion may be true, but most people will observe that it does not follow from the premises. The predicate of the major premise, "liable to err," is found in the conclusion in the form "liable to run off the track;" but for the subject of that premise, "man," another subject, "a railway train," has been substituted. In precisely the same way, Dr. McKim has the predicate "Catholic," in both premises and conclusion, but in his premises the subject is "doctrine," and in his conclusion, it is "practice."

It might be sufficient, if one were writing for mere argument's sake, to stop here, having shown, as his inferences do not follow from his premises, they are absolutely worthless as an argument. As, however, many might think that while the logic was faulty, the questions were still unanswerable, and as Dr. McKim's acquaintance with patristics and early Church history seems to be somewhat on a par with his logic, I trust he will not take it amiss if I go on to show that the questions, even taken by themselves, are not so difficult to answer as he seems to think.

In the first place, we must observe that St. Vincent's "Commonitorium," from which Dr. McKim quotes (or rather misquotes, since even his citation is inaccurate, St. Vincent having *"quod ubique, quod semper, quod ab omnibus,"* not, as Dr. McKim writes it, *"quod semper, quod ubique,"* etc.), is concerned solely with matters of doctrine, and is a guide only for the avoidance of heresy. It contains no allusions to, and has nothing to do with practices, which in his day varied in different parts of the Church. And the famous Canon is not applicable to Catholic *practices*, for while the Church cannot put forth new dogmas and can only define those which have existed from the beginning, and can never *retract* any of her teachings, since the very nature of truth implies that it cannot change; yet this is certainly not the case with regard to her *practices*. She can at any time adopt a new practice which seems to her to be for the edification of the faithful, and she can abandon practices, which, though once universal, have from some cause ceased to be beneficial. Hence the Canon for Catholic *practices* is simply their acceptance by every part of the Church, that is, their universality—not necessarily their antiquity.

Let us confine ourselves to three simple instances only, which in the early Church were enforced by decrees and Canons of Councils (that is, of the earliest Councils whose acts have come down to us), but which have long since ceased to prevail in the whole Church:

(1) The Council of Jerusalem presided over by St. James, of which we have an account in Acts xv., decreed that the Gentiles were to abstain "from blood and from things strangled," that is to say, were to keep the Jewish Law in regard to the method of killing animals used for food, which required the pouring out of all the blood. Does Dr. McKim suppose that this binds himself and his congregation now?

(2) The early Church practised trine immersion in Baptism. The Greeks still retain this, but the Westerns, after following it as the usual custom, down to the sixth century, though with some exceptions, have practically abandoned it. Does Dr. McKim *immerse* all the children of the Epiphany parish three times?

(3) The early Church absolutely forbade the habit of worshipping on the knees on the Lord's Day, and Tertullian tells us, that from Easter to Pentecost, the same exemption from kneeling was enjoined in memory of our Lord's Resurrection.

The Council of Nicæa in its twentieth Canon expressly directed that on the Lord's Day prayers be only offered to God standing. The same rule was observed in the times of Augustine (Ep. cxix. 15) and St. Ambrose (Sermon 61 *De Pentecost*). Nicæa was an Ecumenical Council. Does Dr. McKim teach his congregation to observe this rule?

In his third proposition, he says, true Catholicity requires us to challenge as a breach of the Catholic faith the denial of any article of the faith of the New Testament and of the primtive Church. If he puts practice on the same footing as doctrine—as he certainly does in his paper—he is condemned by his own words. It is, therefore, very evident that a primitive custom does not necessarily bind the Church as a primitive doctrine does, for all time. And not only have Catholic practices been introduced and adopted by every part of the Church, which cannot be traced back to the early Church, but there are many practices of which Dr. McKim probably would approve, which are *absolutely forbidden* by the early Church. For instance—second marriages. These seem to be forbidden, at least for the clergy, by St. Paul in his Epistle to St. Timothy, where he says that a Bishop (or presbyter) and a deacon must be the husband of "one wife." Whatever may be the present opinion of some Protestant interpreters of Holy Scripture in regard to this, it is certain that it was enforced in the early Church absolutely as regards priests, and that although laymen were allowed to contract a second marriage, they had to undergo canonical penance and were excluded from Holy Communion and reckoned among those sentenced to the minor excommunication, as we learn from the Canons of the Councils of Nicæa, Laodicea, and Neo Cesarea. But in our day, no priest would hesitate to perform the ceremony of marriage for a widow or widower. Here then is a custom in the present day which absolutely contravenes a practice of the primitive Church, for all the Councils quoted preceded that of Nicæa, and indeed, are among the earliest whose acts have come down to us.

Thus far we have considered principles which Dr. McKim enunciates. Now let us take his questions. The answers must be brief, lest they should encroach too much upon your space.

(1) Dr. McKim asks: "How can eucharistic adoration be Catholic, when it was not practised in the Christian Church for eleven hundred years after Christ?"

Dr. McKim makes it a great point that that "ubique" must include Palestine. We will, therefore, begin with Palestine. St. Cyril of Jerusalem, who in the year 347 or 348 delivered his Catechetical lectures in the Church of the Holy Sepulchre in Jerusalem, says in lecture xxiii. 22: "Then, having communicated thyself of the Body of Christ, approach also to the Cup of His Blood, not extending thine hands, but *bending and by way of worship and adoration.*" Here κύπτων implies a bodily act of worship, and as Keble points out, προσκυνήσεως καὶ σεβασματος when together are equivalent to the worship of λατρεία· In the paragraph immediately following, St. Cyril says: "Hold fast these traditions undefiled;" thus showing that this was an established custom of the Church of Jerusalem.

Theodoret (*Dialog.* ii. 126), speaking of the mystic symbols of bread and wine after consecration, says: "They are understood to be that which they have become, and are objects both of faith and of adoration." St. Chrysostom writes (Hom. xxiv. 5, on 1st Ep. *ad Corinth.*): "The Body lying in the manger, the Magi reverenced, ... and coming with fear and much trembling, worshipped. . . . . Let us at least imitate these barbarians, we who are citizens of Heaven." St. Ambrose writes (*De Spirit.*, Lib. iii., C. xii., N. 79): "The Flesh of Christ which to this day we adore in the Mysteries." St. Augustine still more strongly says (in Psalm xcviii. 5): "He took Flesh of the Flesh of Mary, and in flesh itself He walked here, and gave the Flesh itself to us to be eaten for salvation. *But no one eats that Flesh unless he first adores.* . . . . . Not only do we not sin by adoring, but *we do sin by not adoring.*" (There are three more passages on Eucharistic Adoration in St. Augustine.)

I pass over the Greek Liturgies, in all of which are directions to adore, because it is difficult to fix the exact date of the introduction of those directions. They doubtless represent a custom much more ancient than the directions themselves, and I shall simply quote the words of Keble: "We have positive historical evidence, sufficient to convince every fair mind, that in the fourth century Christians did universally adore Christ as present; such evidence as cannot be set aside without greatly damaging the witness of antiquity in regard both to the Creed and Canon of Holy Scripture. Secondly, we have nothing at all to indicate that such worship was a recent innovation, or a partially unnecessary development, but we have much in the way of presumptive evidence implying its existence among Christians from the very beginning" (Keble, *Euch. Ador.*, C. iii., N. 1).

Dr. McKim seems to think that Eucharistic Adoration was not practised in the Christian Church for eleven hundred years after Christ. SS. Ambrose, Chrysostom, Augustine, Cyril, and Theodoret lived, we may remind him, in the fourth century.

Dr. McKim's remaining questions must be answered very briefly.

(2) "How can non-communicating attendance be a Catholic custom, when for the first five centuries at least, the universal practice was, to allow no one to be present but communicants and the last class of penitents?"

The fact that "the last class of penitents" were allowed to be present is a proof that those who were not communicants at all were present; and while there was a Canon requiring a priest to communicate when present, lest his abstaining therefrom should throw doubts on the orthodoxy of the celebrant, there was no Canon enforcing the communion of all the laity present at every Celebration. Of course, I quite realize that Communions were much more frequent then than in our day, and greatly desire that such frequency might be restored.

(3) "How can the custom of Fasting Communion be Catholic, when there is no evidence that in the first three centuries there was any such requirement?" etc.

This may be answered in the words of the report of a Committee of Bishops of the English Church, presented to Convocation on May 5th, 1894. Among them was Bishop Ryle, the most extreme Low Church Prelate in England. They say:

> "That the practice of communicating in the early morning appears to have arisen about the close of the first century, probably in order to secure a safer as well as a more reverent celebration, and, by the time of St. Cyprian, to have become so fully established that it was regarded not only as the preferable but as the *proper* practice, and as commemorative of the Lord's Resurrection.
>
> "That the practice of communicating in the early morning, together with the common association of fasting with prayer, led to the practice of communicating only when fasting, and that fasting reception of the Communion became the *regular* and *recognized* usage of the Church before the end of the fourth century.
>
> "That from the close of the fourth century this regular and recognized usage was formulated in rules for the clergy in canons of local and provincial councils.
>
> "That fasting reception of the Communion was the prescribed rule of the Church of England during the Anglo-Saxon period, and continued to be so to the time of the Reformation."

(4) "How can the discipline of private Confession and Absolution be a Catholic practice, when it is undeniable that it did not exist in the primitive Church?"

The answer, of course, is, that every part of the Church has recognized private Confession as a substitute for the public Confession of the primitive Church, and so has made it a Catholic practice. But if Dr. McKim prefers the primitive form, there is no reason why he and his congregation should not make their confessions publicly, before the sermon, or after the sermon, on Sundays.

(5) "How can the use of incense be Catholic, when there is no proof of its use in the Apostolic Age?"

The answer given to the last question applies here. We would also refer Dr. McKim to Dr. Sanday's celebrated pamphlet on the Archbishops' decision against Incense, in which he says it would be rash to say that incense was not used within two hundred years of the Apostolic Age; and that in the pilgrimage of Sylvia of Aquitaine to Jerusalem in the middle of the fourth century, it was the established custom in the Church of Jerusalem, while the *"Liber Pontificalis"* in the earliest years of the reign of Constantine, mentions Censers as among the Church ornaments of that day.

(6) "How can the use of unleavened bread be Catholic, when it is certain that unleavened wafer bread was not used, even in the Church of Rome, until the seventh century?"

Unleavened bread is not Catholic in the sense that it is used by the whole Church, but it prevails throughout Western Christendom.

Each one of these questions might, of course, be answered very much more fully, but I submit that I have shown, that, with the possible exception of the last, there is no difficulty in meeting Dr. McKim's challenge, and that the practices to which he objects have Catholic authority.

THE PRAYER LEAGUE FOR MISSIONS.

By the Rev. Rufus W. Clark, D.D.,

District Secretary in the Northwest for Missions.

THE report of the Board of Missions just published for the year ending Sept. 1st, shows that in the district between the Ohio and the Mississippi, comprising twelve Dioceses, there has been an increase of 163 parishes contributing through the Sunday offering or as congregations to General Missions. In two Dioceses a collection was taken in every parish and mission. These Dioceses are Michigan City and Springfield. It is worthy of note, that these are not conspicuous for financial strength, and are not relieved of the expense of Episcopal support. Good work has been done in these Dioceses, and it is not difficult to fix upon the persons to whom credit is due. In four of these Dioceses, an allotment plan has been adopted; one of the four has met its allotment; another has reported a decrease of its aggregate contributions.

Whatsoever the method of collecting money may be, one thing is sure, and that is, no increase can be expected to be maintained without attention being given to the sources of missionary interest. From the fact that a compact was made between one and two hundred clergymen of this district with the District Secretary, to preach a missionary sermon on the Second Sunday after the Epiphany, and from the fact that nearly a hundred of these clergymen were, upon their request, furnished at that time information upon specific missionary topics and fresh facts, some fruit ought to be expected. Nor must the services of The Living Church be overlooked in what it must have accomplished by turning over its columns and one entire issue to the interest of Missions from an educational standpoint.

It is also due to the Dioceses of this district to state that the spiritual side of Missions has not been forgotten. The League for mid-day prayer has been quietly working its way in different parts of the country, has been recognized here. Circles have been organized in Ohio, Chicago, and Quincy. The directors of fifteen circles of Michigan have reported their circles by name and number. It may be a blessing to the Church that its reserve fund has been exhausted, if the Prayer League takes its place. Eugene Stock said that the Church Missionary Society incurred a debt once, of $60,000. The same year fifteen hundred prayer circles for Missions were organized in Great Britain, and the debt was paid to a cent. Devout Churchmen in the district of the Northwest have been found who are glad to join a prayer circle, and also to urge others to use the prayer for Missions at an hour which has been made distinctively a time for prayer for Missions, by the Anglican Communion in England and the United States, and wherever its Mission stations are found throughout the world.

Detroit, Mich., Oct. 25, 1902.

COMMUNICATION OF BISHOP KOZLOWSKI (POLISH CATHOLIC) TO THE COMMITTEE OF OUR HOUSE OF BISHOPS.

Chicago, October, 1902.

To the Right Reverend the Committee of the House of Bishops. (Dr. McLaren, Chairman.)

Right Reverend Brethren:—

MY EARNEST desire is to be in union with all the Catholic Church, that we may fulfil Christ's prayer and build up His Kingdom.

As the same spirit seemed to animate the Right Reverend Bishops of the American Episcopal Church, I apply to the House of Bishops at San Francisco and at Cincinnati, for intercommunion. This intercommunion would be gladly accepted by the priest and the religious under my jurisdiction and would strengthen the faith of many people who have lost their faith while rejecting the Papal yoke, and would show that I am not the only Catholic Bishop independent of Rome, but that the large body of Bishops of the Episcopal Church are likewise independent and are true Catholic Bishops.

I only wish to be the helper, assistant, and servant of the Bishops of Jesus Christ, and would confine my jurisdiction to people of the Polish and other kindred nationalities of the Slavonic races, among whom the Anglican Church has never attempted any evangelistic work. I would never encroach on any rights or jurisdiction of any Bishop over work among the English or other kindred peoples, and would try to bring my people into even closer relationship with the Episcopal Church.

I am not an accredited delegate of the Old Catholics of Europe, but am an organizer and reformer here in America, who has been recognized as an Old Catholic and consecrated Bishop by them. I have no tendency for Protestant sectarianism, but it is my desire to be in communion with the Episcopal Church, in which I recognize the validity of Holy Orders and the right administration of the Sacraments.

I appeal again that intercommunion with me may be established by your Right Reverend body. If this application is informal, I am willing to conform myself to every suggestion of your Committee and to state my theological position.

I am using the Missal and other service books of the Roman Church, to which my people are accustomed. I have translated them into the Polish language, with some slight alterations, such as omitting the names of the Saints in the Canon of the Mass, etc. While I and the clergy immediately associated with me at my Cathedral in Chicago are celibates, I am allowing the marriage of parish priests where this can be done without hindrance to our work.

I hold the faith of the undivided Catholic Church as expressed in the Catholic Creeds, and propounded by the Catholic Councils, which have been recognized as ecumenical by both the East and the West alike.

I believe the canonical books of the Old and New Testaments to be the Word of God, and that rightly understood, they contain all things necessary to salvation.

I believe that the grace of God is necessary to salvation; that our justification is only through Jesus Christ, and that the visible Church is a congregation of faithful believers where the Word of God is preached and the Sacraments duly administered.

I believe that the Roman Church has erred in propounding the supremacy and infallibility of the Pope. I believe in the intermediate state of purification after this life, but that the Roman Church has erred in her doctrine of Purgatory and indulgences, as also on the adoration of images and relics.

The Polish race is very numerous. In Russia there are about twelve million Poles; in Prussia, six millions; in Austria, four millions; in the United States, two and a half millions; and in South America, Africa, and Australia, one million; so that it is safe to say that the number of Poles in the world is twenty-five millions. To which number, if we united the ten million Lithuanians, who are kindred to the Poles and have always been united to Poland, and the five million Ruthenians, who are of the same Slavonic race, then we would have a great total of Polish-speaking people of forty million souls. These Poles, Lithuanians, and Ruthenians are under the Roman absolutism. Multitudes of them are leaving their faith, and unless something is done, they will, revolting from Romanism, go into infidelity. I would succor them, and for this end I desire intercommunion with the Episcopal Church. Will you consider this and accept my proposition? The cause of God moves me to ask this. Will you do as I ask? Then help me now.

If anything needs to be explained, I will do it. If any condition is required from me, I am ready to fulfil it. If you do not feel that you can do it, then tell me so. My confidence in God and in the power of His Gospel is unlimited.

With great respect, I am,

Yours in the Catholic Faith,

Bishop Anthony Kozlowski.

WHO CARDINAL GOTTI IS.

In Rome the new Propaganda Prefect, Cardinal Gotti, is regarded as essentially a bureaucrat. Method, discipline, and order are points on which, at the offices of the Sacred Congregation of Bishops and Regulars, he showed himself to be exacting in the extreme. His long life as a monk naturally gave him this turn of mind.

His diplomacy has nothing of the crafty or pettifogging about it. It was the simplicity and lucidity of his work while at the Apostolic Legation in Brazil that won for him his first public triumphs. As a member of the Congregation of Extraordinary Ecclesiastical Affairs his reports and judgments on all matters submitted to him were couched in a style of logic that had a mathematical precision about it, and which was limpid and convincing. Should it be within the decrees of Providence that Cardinal Gotti be called to the Chair of Peter there is little doubt that his term of office would be marked by immense systematic labor by all the departments of the Church administration, and by changes and innovations in these departments, from the bureaucrat's point of view. It would also be quite possible, on the same hypothesis, that Girolamo Maria Gotti might not be ranked by the public at large or remembered by posterity as among the great popes. But that the impress which the work and individuality of Cardinal Gotti, whether called to the Papacy or not, will leave on the Church will be wholly good and lastingly beneficial, those who know from within will even from this hour attest.—*Catholic World Magazine.*

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—*Old Testament History from the Creation to the Death of Moses.*

By the Rev. ELMER E. LOFSTROM

THE WANDERINGS AND THE BRAZEN SERPENT.

FOR THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

Catechism: Review. Text: St. John iii. 14-15. Scripture: Num. xiv. 20-24; xxi. 4-9. [The rendering of the A. V. is faulty in Chap. xiv. Use R. V. or render: But as truly as I live, and as all the earth shall be filled with the glory of the Lord: all these men, etc. (v. 22), shall not see, etc. (v. 23).]

AS POINTED out last week, at the intercession of Moses, Jehovah forgives the people as a nation for the distrust of Him, but the individuals who had tempted Him "now these ten times" (the number which implies completeness) had shown that they could not be trained to trust and obedience. It is not the mercy and forgiveness of God that is lacking; it is the people who came short. But should "their unbelief make the faith of God without effect?" (Rom. iii. 3). Only for themselves. Because of their unbelief they could not themselves receive the promise, and they are condemned to wander in the wilderness until their children should grow up to take their places and to receive the promise from God. For thirty-eight years, therefore, the nation remains in the wilderness until these apostates are dead. In the meantime they were, as it seems, excommunicate. They did not keep the Passover, nor from these faithless ones could their children receive Circumcision, the sign of faith in the Covenant (Joshua v.). The Tabernacle and its services were doubtless maintained by the Priests and Levites. It probably remained at Kadesh Barnea, about fifty miles south of Beersheba, most of this time, while the people were moving about more or less with Kadesh as a centre.

Although those who rebelled were under the ban, yet as a nation they were not forsaken. They were fed with the manna and water from the rock, and the Shekinah still remained over the Tabernacle. In Deut. viii. Moses tells them the purpose of this trial. It was to train them, to prove them, to humble them so that they might learn their dependence upon God.

Looking back now over the story of their deliverance and journey, we see in it a parable of the Christian life. Egypt, the land of bondage, represents the bondage of sin. From this there is deliverance through the waters of Baptism (Red Sea), and an entrance into the land of training in which we are fed by the Bread which came down from Heaven and drink of the spiritual Rock. We, too, are guided by the pillar of fire in the leading of the Holy Spirit. We have the Tabernacle and its services, the Priests and the Sacrifices in the Church, the Body of Christ. We are marching on to the promised land and we are led as they were where there is trial and trouble and temptation; but it is to train us for winning our way, in spite of the fiery assaults of Satan and his angels, into the Land from which they would keep us. The successful way to march from the land of bondage, through the land of training so as to enter the promised land and receive the promises, is shown to be by *believing and trusting God, and obeying Him,* even if we do not understand how He can save us from the dangers we see and fear.

A lesson of help and encouragement comes to us who know that "by reason of the frailty of our natnre we cannot always stand upright," from the other part of the lesson, which tells of the murmuring of the very ones who entered the promised land, and the method of their punishment and also deliverance from punishment. They were not more successful than their fathers in resisting sin. At the end of the thirty-eight years, in spite of their long training, they complain against God when they are told to go around the country of Edom. Their patience is exhausted, and they complain just as loudly and just as shamefully as their fathers did. And a swift punishment in the form of deadly, fiery serpents came as a result of their sin. Then they did something which their fathers had not done. They showed a *true repentance and acknowledged their sin.* Compare the stories and you will find that to be the difference. Their fathers, in the case of the report of the spies, indeed acknowledged their sin, but immediately disobeyed God in going up against the land when He told them not to go up.

And we have in the two sections of to-day's lesson a good example of the contrast between sinners who are not truly repentant, and those who are. All are sinners. They all acknowledge their sin. But it is only those who are so repentant that they are willing *to obey God* who can be saved, to survive the land of training and enter the land of promise. These entered there, not because they learned perfection from the training of the wilderness, but because they learned to trust God and believe Him when He provided a way for them to be delivered from the punishment for their sin. So teach your children that they take their place in the Church, the company of those sinners who place themselves in the appointed way of safety, pleading not their righteousness, but their *obedience,* because they believe what Jesus said.

In the text, Jesus Himself said that the brazen serpent was a type of His Cross. And in both cases the way of salvation is essentially the same. From the side of man—there is raised up, evidently, easily seen by every sinning man, the Love of God, able and willing to heal each one. But His Love cannot do that alone. There must be the response, the look of obedience, of faith. That, as being our part, should be emphasized in teaching the lesson. Question the pupils as to *how* we must believe and obey Christ. Point out the details of the way which God's love has provided for us.

From the other side, devout men have pointed out the significance of Jesus' speaking, as He does several times, of His Crucifixion as a "lifting up." He cannot surely have referred alone to the fact that the Cross raised Him from the ground. It was rather "the hour in which the Son of Man shall be glorified." The Cross is His throne. The hour of His deepest humiliation is also the hour of His loftiest exaltation. It is the highest and widest exhibition of the Love of God, which is ready to save all who will look.

After the lesson, teach your pupils this short little prayer for Missions, and ask the Superintendent to use it in the closing service for this Sunday at least:

"O Blessed Saviour, who didst hang upon the Cross, stretching out Thy loving arms for all mankind, grant that all men, everywhere, may look unto Thee and be saved. *Amen.*"

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

SOCIALISM AND CHRISTIANITY.

To the Editor of The Living Church:

I DESIRE to give my vote of approval of the Rev. Mr. Williams' strong letter on Bishop Talbot's published sentiments on the coal strike. It is certainly most unfortunate for the Church when men high in its councils show such lack of sympathy for, or appreciation of, the condition of the toiling masses. Does anyone wonder that the poor are not seen in our churches?

But I must say that the Rev. Mr. Williams makes a serious mistake, ignorantly, no doubt, but none the less serious on that account, when he links Socialism with anarchy. Mr. Williams shows by that statement two things: that he is not as well acquainted with the trend of thought in labor circles and with wage-workers as he might be, and that he does not know what Socialism is. He seems to think that Socialism is opposed to Christianity and the Church. This is the mistake our priests are making through ignorance of what Socialism is.

Socialism is not only not opposed to Christianity, but is actually the logic of Christianity, in that it is the economic next step toward the realization of the ideals of Christianity here on earth. The *Encyclopedia Brittanica* says that "the ethics of Christianity and the ethics of Socialism are identical." As a matter of fact, the bonds of brotherhood binding together Socialists of every creed and nationality are stronger far than the bond of Christian brotherhood, as far as the same affects the business dealings of men. I assert that a man cannot be a consistent Christian and not be a Socialist. Socialism will make the Church the Church of the masses; it will never be

that under the present capitalist system. Let the priests of our Church learn of this thing and ally themselves with it and thereby hasten the Kingdom of God on earth.

Minneapolis, Minn., Oct. 28. Isaac Peterson.

RE-MARRIAGE AFTER DIVORCE.

To the Editor of The Living Church:

I HAD not intended to say anything further upon the Divorce question at this time, but the following sentence, from Mr. Haupt's letter in your issue of Aug. 23d, cannot be allowed to pass unnoticed. He says:

"Every conscientious Churchman must deplore the laxity of this great people in the matter of Divorce and Re-marriage, yet it is to be hoped that neither Mr. Lewis nor the General Convention will attempt to improve on the Holy Scriptures, or discredit a passage which purports to be from our Master's lips, and has held its place all these centuries."

I cannot speak for the General Convention, but I can speak for Mr. Lewis, and assure Mr. Haupt that he has no intention of either trying to improve on Holy Scripture, or of following in the wake of the New York Justice of the Peace who always performed the marriage ceremony with the formula, "those whom I and God have joined together," etc.

This charge of an attempt to improve on Holy Scripture has been made before, as a sort of an *ad captandum* argument against the adoption of such a canon as was proposed at San Francisco. I wish, with your permission, to make some observations upon this question.

Speaking generally, there are two sets of opinions and only two among Churchmen upon this subject of Re-marriage after Divorce: One is that marriage is indissoluble save by death. I leave the task of squaring this view with the Scriptures to those who believe in indissolubility—I do not take that view.

The other view is, that the innocent party has a right to re-marry. This seems to me to be the Scripture view. I certainly do not propose to enter into the scriptural argument, or rather the textual argument; the dispute is centuries old, and I do not think even so great a body as the General Convention will ever settle it.

I favor the San Francisco canon on the grounds of *pure expediency*. Shallow minds are wont to sneer at expediency, as a basis of legislation, but I venture to suggest that most legislation is based upon expediency, and if any authority be needed for my view, I refer to the utterance of our Lord Himself on this very question:

"And the Pharisees came to Him, and asked Him: Is it lawful for a man to put away his wife? tempting Him. And He answered and said unto them: What did Moses command you? And they said: Moses suffered to write a bill of divorcement and to put her away. And Jesus answered and said unto them: For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife, and they twain shall be one flesh, so then they are no more twain, but one flesh; what therefore God hath joined together let not man put asunder."

In other words, Moses for the hardness of their hearts —*i.e.*, as a matter of expediency—permitted a man to put away his wife; and I call attention to the fact that our Lord nowhere faults Moses for so doing.

If, therefore, any one objects to legislating on the ground of expediency, I am unable to understand how he is to support his objection either on reason or authority.

But we are told that the Church has no right to prevent the innocent party from re-marrying; to which I reply that the Church is making no such attempt, and would be butting its head against a stone wall if it did. Marriage is a matter regulated by the State. The Church can only give its blessing, and if we have blessed parties once, and they have appealed to the civil law to separate them, is it any hardship for the Church to say, "If the civil law was good enough to separate you from A, it is quite good enough to unite you to B. We will have no part or lot in the matter"?

The great trouble is, that the Protestant Episcopal Church is asked, by using its Marriage Service a second time, to make that respectable which nine times out of ten is thoroughly disreputable.

But we are asked, if the innocent party have a right to re-marry is not the Church bound to solemnize the marriage of one of her members? I will not argue this question, but frankly, for the purposes of this letter, concede an affirmative answer. And here I shall ask leave to inquire, first, what is an innocent party? A married man abuses his wife, or worries her life out, or shows that he cares nothing for her, or tells her to go her way and he will go his, or allows men of none too good character to come to his house, or drinks all the time, or does countless other things. Perchance the wife falls. Is that man an innocent party?

A married woman neglects her husband. She is so busy amusing herself that she has no time to care for him, or his comfort; she is fond of the admiration of other men; he is the bread-winner and she is the money-spender; she tells him to go his way and she will go hers. Perchance the husband falls. Is that woman an innocent party? If a man walks on a railroad track and is run over and injured he can recover no damages. He may be an "innocent party," but the law says he is guilty of contributory negligence. Is there not such a thing as contributory negligence in Divorce cases?

A really innocent party, by which I mean one who has done his or her full duty and has been bitterly wronged by the other party, no doubt exists; there are such cases; but in my opinion the number of them is so small that they may be considered a negligible quantity in any scheme of legislation. Hard cases will arise, but all legislation must proceed upon the principle of the greatest good to the greatest number. This, I believe, is a proposition that no one will dispute.

But we are told that we must take the decree of the Court as settling the question of innocence. The decree settles no such thing. The decree fixes A's guilt; it is silent as to B's innocence. But we are told it settles B's innocence inferentially, because if there were proof of B's guilt there could be no divorce. There is a presumption at any rate that B is innocent until proved guilty. Now presumptions are well enough and have their uses; but I for one decline to be bound by a presumption that I know to be contrary to fact. Every Christian man is presumed to do his best for Missions, but as a matter of fact, we know the contrary to be the fact.

It is no reflection upon the courts of the country to say that they do not get at the facts in Divorce cases. They cannot, because the vast majority of such cases are not contested. The libellant tells a straight enough story, but there is no cross-examination, and the respondent does not appear.

Again, in a large number of cases, several causes are alleged and it is impossible to determine upon what grounds the decree rests.

Still again, everybody knows that for the sake of the children, adultery is rarely charged, if any other statutory cause can be found. And it is well that it is so.

It is only necessary to refer to the collusive cases which exist in such large numbers.

In view of all that has been said, I fail to understand how the charge can be brought against those of us who favored the San Francisco canon, that we are attempting to improve on Holy Scripture.

If anyone will show me a way by which the innocent party can be discovered—innocence not only of adultery but of collusion with or connivance at its commission, or of contributory negligence—then I am entirely willing to abandon any further demand for the San Francisco canon. Until that time shall come, however, I shall continue to try not to improve Holy Scripture, but in my small way to help preserve the integrity of family life in this country. By so doing, it seems to me, I shall more nearly carry out the teachings of our Lord on this subject than by making a perfectly futile attempt to give effect to an exception, which attempt, if persisted in, generally ends for the benefit of those who least deserve our sympathy or aid.

I am told that this is not the Protestant position. I should be better able to answer this criticism if I knew what the Protestant position was. This I do know, that I have yet to hear of a divorce case, no matter how abhorrent to any man's sense of decency, where the parties have been compelled to resort to a civil marriage. Some Protestant minister can always be found to perform the ceremony.

Nor is the question a party one in any sense; it is a question of public morals. An opportunity presents itself to our Church to make a stand for righteousness; to lead rather than to drift along; and I firmly believe that we shall take advantage of the opportunity. Francis A. Lewis.

Philadelphia, Oct. 28, 1902.

Men cannot see the good when the mists of passion are on the windows of the soul.—*The Standard.*

COMMON USAGE AS TO ALTAR LIGHTS.

To the Editor of The Living Church:

IN RE lights on the altar, the common usage of American Catholic churches as exemplified by the leading "ritualistic" parishes of Boston, New York, and other large cities, is to have two "eucharistic lights," one at each end of the altar, and six "office lights," three on either side the Cross or Crucifix. On high festivals many small lights are also used by some, but their use is deprecated by others as modern and Roman. I think it a misstatement to say that "the common usage is to have a six-branched candlestick on either side the Cross" for evensong, and while, as you state in your reply to "Sacerdos," there is no fixed rule nor ancient precedent as to the number of lights to be used, the common use among us is as I have stated. The six "office lights" are lighted at sung matins and evensong, and also, with the two eucharistic lights (which alone are lighted at Low Mass), at sung and High Masses. The use of many small lights and branched candlesticks seems to have come into the Church along with the ceremony of "Benediction of the Blessed Sacrament," which ceremony, you, Mr. Editor, have more than once in your paper pronounced to be very Roman and modern, and its use among American Catholics to be viewed with disapprobation.

Sincerely yours,

Dorchester, Mass., Oct. 28, 1902. J. G. Jacobs.

EFFECTIVE APPORTIONMENT.

To the Editor of The Living Church:

AFTER many years' observation of, participation in, and reflection upon, the raising of money for Missions by the American Church, having favorable opinion of direct, simple, and business-like methods, it was my privilege in Council at Louisville two years ago—the last Council in the last century—to offer a resolution to the effect that the Council, through the Board of Managers, should ask the General Convention at San Francisco to call for not less than a million dollars for Missions for the current year, according to a reasonable estimate of the need, and to make apportionment of the same according to the best judgment among the several Dioceses and Districts of the respective sums to be contributed for that purpose. The resolution was well received—in silence; "Silence gives consent." On motion of a delegate who briefly protested against a "tax" on the Church, the resolution was laid upon the table. That was easy to do. But like a dry seed the resolution had a latent life, and that planting was the means of its germination and growth. In 1901-2, it bore a little fruit, first-fruits in the new century, enough to show the good quality and to foretoken larger results. As to the taxing. A corporation which cannot tax its constituency has no assurance of vigorous life.

The Church makes appeal to members to infuse religion into business. The members will be confidently more loyal to the Church if business is also infused into religion. After all the strong sentiment expressed in favor of apportionment at the late Council in Philadelphia, it remains to say resolutely: "Be ye doers of the word and not hearers only."

To make the apportionment effective—First, make the apportionment, faithfully, justly, expectantly. Then let some apostles rise and speak in such manner that every Diocese, every parish, every member, shall say, "Men and brethren, what shall we do?"

Answer—"Freely ye have received, freely give." "Unto whom much is given, of him shall much be required." And let him that hath little be diligent gladly to give of that little.

"The silver is mine and the gold is mine, saith the Lord of Hosts." Let no fixed limitations be laid upon the contributions until they reach the actual need. Do not too narrowly nor timidly divide millions in the call, nor too exactly split pennies in the apportionment. Let the Board of Managers exercise full discretion; first, as to the amount which represents the need of the sinful and suffering world; and second, as to the ability of the Church to minister to this need. The world moves mightily and swiftly forward, accomplishing great things pertaining to this life. Let the Church also advance courageously and speedily, accomplishing still greater things in the Kingdom of God, the realm of life everlasting. With one mind, and heart, and soul, let each emulate and encourage every other. In the midst of thronging multitudes let the Church do great things for God, and God will surely do still greater things for His Church.

Wm. W. Raymond.

HAVE PATIENCE.

I HAVE been reading Dr. De Costa's book, *From Canterbury to Rome,* and the thought which seemed constantly to intrude upon me as I read was "Cui bono?" The author's experience, which he tells us has been "extensive and varied," may have been, and no doubt was, of the greatest moment to himself, yet I can scarcely see why it should be considered of sufficient import to the public to justify publication. While not for an instant questioning his perfect right to obey the dictates of his conscience even though thereby was involved the reflection of nullity on his orders and the severing of his canonical connection with the Anglican authorities, yet it seems strange that such a step cannot be taken in quietness and unobtrusiveness, just as one would get down on his knees to say his prayers, treating it as a phase in the development of his spiritual life, and not the subject matter for autobiography. It might be thought, too, rather questionable taste to pronounce the *ipse dixit* which the author does on a system which, whatever be its faults, was his spiritual vantage ground for so many years, with which he connected himself entirely of his own volition and which no doubt he then considered a safe and desirable anchorage. He was not like some, bound by ties of birth and early training to the "Episcopal" fold, so that he was entirely unhampered in his choice of a theological status and ecclesiastical authority. It can scarcely be that so long a sojourn in the communion of the "P. E. Church" could have failed to develop his religious instinct and to carry him on by degrees to a higher spiritual plane, for it is well known that in the spiritual life one either advances or retrogrades, there is no standing still. Granted his advancement (which no one would wish to deny) does not this speak something for the sacraments and offices of the Church in which he was ordained a priest? How often has the total collapse of the Anglican Church been predicted by those who, looking Romewards, were about to say farewell. One would hardly like to impute the exaggeration of their own importance as leading them to think that with the last sentence of their valedictory the whole ecclesiastical machinery would come to a stop, but it sometimes has this appearance, for notwithstanding the many Jeremiads to which we have been treated from time to time, the Anglican Church still lives, and lives more vigorously than ever. The Catholic movement is by no means in a moribund condition; on the contrary, he would be a dull reader of the signs of the times who would descry the domination of Catholic teaching in the not far distant future. Surely the Anglican Church is "lengthening her cords and strengthening her stakes" if facts amount to anything. As to the sacraments, of course the validity of Orders must be granted to establish their reality. The validity of Anglican Orders has been officially denied by the highest Roman authority. Theoretically I suppose the Holy Father made out a fair case for his side of the question, but it could hardly have been imagined he would have decided other than he did. It was really too much to expect he would acknowledge that a mistake had been made in this matter for the last 300 years. Sad as it is that he felt obliged to deny our heritage, yet we *know* we are not aliens. Facts have to be reckoned with, and when we see lives transformed into purity, self-sacrifice, and holiness by the use of sacraments administered by Anglican priests accompanied with Catholic teaching and received in obedience to that teaching by the people, we must acknowledge that they are objectively all that Catholic sacraments can be. In other words, if precisely the same results follow from the using of the sacraments of both Romans and Anglicans—if grace follows to the same extent in both cases, as it undoubtedly does—it is fair to assume that Anglican and Roman sacraments are substantially the same. Why cannot therefore patience be allowed to have its "perfect work" in the souls of those providentially placed within the Anglican Communion.

B.

You may naturally be a very smart person; you may be so gifted that you can do almost anything, but all that you do will lack perfection if you do not do it with all your heart and strength.—*Christian Endeavor World.*

To be always intending to lead a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another, till he is starved and destroyed.—*Tillotson.*

I know by myself how incomprehensible God is, seeing I cannot comprehend the parts of my own being.—*St. Bernard.*

CANON NEWBOLT'S NEW BOOK.

Priestly Blemishes; or, Some Secret Hindrances to the Realization of Priestly Ideals. A Sequel. Being a Second Course of Practical Lectures delivered in St. Paul's Cathedral to "Our Society" and other Clergy, in Lent, 1902. By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's Cathedral. New York: Longmans, Green & Co.

Canon Newbolt dedicated this book "To the Devoted Clergy of the Diocese of London, whose blemishes are the dust of labour and whose scars the wounds of conflict"; thus taking away much of the sting which seems to lie in the title of the Lectures.

Whatever Canon Newbolt writes is worth repeated reading. He never talks unless he has something valuable to say, and he says it in the choicest of English. No one is more worthy to wear the mantle of Liddon than his successor at St. Paul's, and in some respects he is even more remarkable than his predecessor. His wonderful use of the Holy Scriptures and his weaving of one Biblical allusion after another into his lectures is a notable characteristic of his style.

These lectures are a course which were delivered in St. Paul's Cathedral last Lent to a club of clergymen called "Our Society." They are a sequel to the course on *Priestly Ideals*, delivered in 1898 before the same society. The five "blemishes" which are discussed in this volume are Vanity, Sloth, Despondency, Impatience, and Self-Neglect.

The lecture on Vanity first distinguishes it from Pride; defining the former as "unduly magnifying our personality," and shows that it is a special danger of the priest, first in love of display in ministrations generally, and then specially in preaching. He says, regarding the way some of us say the services: "There is, for instance, the gabbling or mumbling of the service. It does not turn the service into Latin to make it unintelligible, nor is it a laudable custom of the whole Catholic Church, to say the office in a way which ostentatiously has said adieu to all intelligence, and has flouted the very suggestion of reverence."

Another strong home-thrust is the following: "We may get to such a pitch of self-love, that we think it loss of time, or loss of dignity, to be present even, at Divine Service unless we take a prominent or conspicuous part in it ourselves, ... as if it were an indignity unheard of that an ecclesiastic should come to church simply to say his prayers."

Regarding our sermons, he says: "The tendency at the present day seems to be to take so little pains, either in the preparation or delivery of sermons, that it is becoming a most serious cause of failing interest in the Church, and is largely responsible for diminished congregations. The vanity of preaching means, too often, in the literal meaning of the word, its emptiness."

He then speaks of the danger of the love of popularity and of an exaggerated individuality.

The second lecture is on Sloth—physical, moral, and spiritual. Of physical sloth, he says: "There is, for instance, the sloth which lingers over the morning newspaper, when conscience has long summoned us to Office, or to Meditation, or to reading, or to school, while the golden morning hours are running fast away." As a remedy he proposes: "The sworn enemy of sloth is rule, and we shall never quite escape the disquiet of its influence, or even the downright hindrance of its malignity, without some rule which either deliberately or by custom has been adopted by us."

Apropos of spiritual sloth, here is a good picture of a service which is not unknown among us: "We are face to face to-day with our old friend Ritualism, this time as a reality; that is to say, we find churches where there is a good deal of ornament and some ceremony and much outward show, which means nothing and symbolizes nothing, and justifies itself by that most hopeless phrase, which suggests a kind of ecclesiastical music-hall, that such things ensure a bright service."

Again these are cutting words, and more painful, because so true: "Indolence has its formula always ready, that distraction at prayer is inevitable, and if it can only succeed in calling it a venial sin, the very title seems theological and attractive; the whole thing fits into a system, and we cease to trouble ourselves about it."

The third lecture is on Despondency, and it is very powerful. Just read this description and recognize an old friend: "We all know the despondent parish priest. He ministers in church with the air of a martyr, leading the worship of a congregation daily becoming smaller and smaller. He has said that it is no good striving against the prevailing indifference, ... no one attends to what he says, or cares for his exhortations. He has long given up visiting the people. What is the good?" "And then comes the temptation to think that the time has come for us to leave our work, that failure here is an indication that we should succeed elsewhere, and that success is awaiting us in some distant post, to which we are ideally adapted, and where failure will never come."

Next we have the lecture on Impatience with God, with our fellow men, and with ourselves. Let us quote three strong passages in this lecture:

First, as to Criticism: "We are confronted now at the present moment with an attack delivered upon the very citadel of our Faith, the Incarnation. The miraculous has been cleared away, now here and now there; it is only an Old Testament miracle, it is only a misunderstood theory of inspiration, it is only the testimony of our Blessed Lord, the limitations of whose earthly knowledge the Church has hitherto strangely misunderstood! until suddenly we find ourselves face to face with that stupendous mystery, the Virgin-birth. And we are not asked to deny it, only not to insist on it; and we are assured that we can be as good Christians as ever with a Bible reduced to a few seriously damaged books, a Christ who could make mistakes, and a Saviour who entered the world without any miraculous intervention at all. Do not let us shrink from that particular form of patience which has to submit to the imputation of a stupid conservatism, or to an ostracism from the best informed circles of modern inquiry." Who but Canon Newbolt could state the whole condition in so few and such strong words?

Here is an equally powerful warning to another school of Churchmen: "Public opinion has made it impossible to put down what is known as 'Ritualism' by short and easy methods, for the simple reason that we live in an age which is beginning to think a great deal of what is pretty, artistic, and bright; but it will be a melancholy thing if Church doctrine is smothered in its own clothes, and the thing symbolized obliterated by the symbol; if, when we seek for devotion, we are met only by incense, or if we seek the mark of the Cross, we are greeted only with gorgeous decorations? What position is being assumed by the sterner side of religion? What position is being assigned in popular ecclesiasticism, for instance, to the fast before Communion, to discipline, to fasting generally? Is alms-giving taking its proper place?"

And now a beautiful word of exhortation: "Let us learn to rejoice that the work of the Lord is being done, even when it is not being done by our own instrumentality. Let us manfully resist all jealousy which manifests itself in impatient dislike of another's prominence. Let us learn to take the second place if it be the place of duty, and the first place if it be the post of danger. Let us learn to love to do the work God gives us to do, simply because it is His work. And work for others and with others, without seeking a percentage for our work in praise and self-advancement."

The last lecture is on Self-Neglect. It shows the need of refinement, education, and control. Then he shows that we must learn to be ourselves, in spite of fashion, to realize unity in variety, and to remember that God asks for ourselves.

The whole concludes with the thought of removing blemishes and striving to follow the way of perfection. Here are two good passages from the last lecture:

"The simplest sermon becomes the simpler and more forcible, if it is simple, not from having nothing in it, but simple in the sense of containing great truths simplified, truths capable of being translated into the plainest language by us, because we have thoroughly mastered their meaning and so are able to explain their contents."

"We shall still find it needful to insist that young men have to learn at our Theological Colleges how to pray, as well as the principal heresies of the early Church, or the facts of English Church history."

The whole book is full of just such valuable passages as those quoted in this review. If we can put our pride in our pocket, and just patiently observe the searching and penetrating analysis of our special temptations, and try to mend our faults in humility and penitence, we must be greatly helped by this course of lectures.

Canon Newbolt does not set himself up as a hard critic of his brethren; but he, with them, makes a careful self-examination with a view to amendment of life.

Every priest in the American Church ought to own this book with the *Speculum Sacerdotum*, and to read both at least once every year.

Frank A. Sanborn.

Literary

Religious.

A Christian Apologetic. By Wilford L. Robbins, D.D., Dean of the Cathedral of All Saints, Albany. New York: Longmans, Green & Co.

It is a pleasant fact that the work of American scholars is being recognized more and more in England, and that they are asked to coöperate with their Anglican brethren in theological work. Dean Robbins is singularly adapted to writing helpfully on the topic assigned to him in the series of Handbooks for the Clergy, edited by the vicar of All Hallows', Barking. He has a clear mind, and a style of composition which relieves the rather tedious subject of Apologetics of some of its burden.

The Dean announces his aim as follows: "The end which we have explicitly in view, is to vindicate the reasonableness of the belief that Jesus Christ is the supreme revelation of the living God."

He examines first the Moral Idea in reference to our Lord, then His Divine Claim, then His Resurrection, and after these he considers the Trustworthiness of the Christian Records and the Witness of Prophecy; and he ends the book with a fine chapter on the

Demonstration of the Spirit. The early part of the book follows the line of Canon Liddon's great lectures on Our Lord's Divinity. The seventh and eighth chapters yield more to modern criticism than Liddon or Pusey would allow, and more than those of us who are of that older school are willing to admit. For instance, we could not bring our minds to agree with these assertions: "The best scholarship of the day denies the Messianic bearing of many proof-texts on which a former generation confidently relied; and criticism has played havoc with the most striking instances of miraculous prediction. . . . . Wisdom and honesty both prompt to the admission, that much of the old argument from prophecy is hopelessly discredited; to try to rehabilitate it, is a tactical blunder of the first magnitude."

However, compared with most of the new school theologians, Dr. Robbins is following in old paths.

It is extremely satisfactory to have him state clearly that it is the Spirit of God who gives us the gift of faith, and that it is not something which we can secure for ourselves by reading or study.

The following is a valuable passage which the present time needs to have emphasized:

"This demonstration of the spirit is, from its very nature, an individual possession. It cannot be imparted by one man to another through the medium of words. Words, indeed, are impotent even to describe with adequacy any such transcendent experience. But to him who has once known this certitude, it is the sufficient foundation on which to erect a strong and confident religious life."

Pastors and Teachers. Six Lectures on Pastoral Theology, Delivered in the Divinity School, Cambridge, in the Year 1902. By the Rt. Rev. Edmund Arbuthnott Knox, D.D., Bishop of Coventry. With an Introduction by the Rt. Rev. Charles Gore, D.D., Bishop of Worcester. New York: Longmans, Green & Co., 1902.

This is not exactly a scholarly book, but it is an exceedingly suggestive and useful one, packed with practical wisdom and displaying ripe experience.

The Bishop's aim throughout is to enforce the need of greater attention to, and preparation for, the work of religious training of the young. He vindicates the value of the Catechism, as supplying the young with a pregnant philosophy of life; but pleads more especially for an effort to improve the Sunday School, and religious instruction in day schools, so that it may attain to a level of excellence worthy of comparison with up-to-date methods of secular training.

The method of St. Sulpice is considered and commended, but with needed cautions as to the necessity of adjusting it to our own conditions. The book has an English flavor, and reminds us at many points of advantages which we do not possess in America. Yet every page teems with suggestions which would be helpful to our own clergy and Sunday School workers.

There is an appendix, in which the chief Catechisms now in use in different religious bodies are given. The volume is neatly gotten up and clearly printed.

FRANCIS J. HALL.

Eternalism. A Theory of Infinite Justice. By Orlando J. Smith. Boston and New York: Houghton, Mifflin & Co. The Riverside Press, 1902.

By Eternalism is meant that each individual soul is eternal, never having come into being, and never to become extinct. It has existed in previous states, and in other bodies. An individual's character and moral tendencies are survivals in this sphere of what were developed by the individual in a previous state of existence. The writer's contention is that every man is his own maker, and that through all eternity he continues to make himself as well as to reap what he has sown. The doctrine that God has made the individual is rejected.

The writer's argument is that justice is necessarily violated if any man has to be what he is, and then has to suffer consequences therefor. Calvinism appears to be the only type of "orthodoxy" of which he has any knowledge. Catholic theology teaches us that this life is but a beginning; and that the everlasting future contains within itself a perfect satisfaction of justice. The Judge of all the earth will do right. It is not Catholic teaching that a man will be punished for being what he could not help being. He will be judged by the measure of what he can become under his actual conditions. If he rejects God's help out of wilfulness he will suffer for it. But no truth is more axiomatic in Catholic theology than this, that Divine punishment will be inflicted only where personal blame is present. All are to be judged according to their light, as well as according to their deeds.

All available data teach that native viciousness is the outcome of heredity—not of the child's previous personal perversity. Mr. Smith does not really face the facts which prove heredity; and his belief that justice requires "Eternalism," as he describes it, is founded on a misconception of the historic Faith of Christendom.

The Religion of a Mature Mind. By George Albert Coe, Ph.D. Chicago: Fleming H. Revell Co.

This book gives some of what the author calls "practical talks to college students concerning various difficulties that arise in passing out of the religion of childhood and of youth into that of maturity." There is little in it which can be of use to a Churchman who clings to "the Faith once delivered to the Saints."

The Divine Ordinance of Prayer. By W. Hay M. H. Aitken, M.A., Canon of Norwich. London: Wells, Gardner, Darton & Co. New York: E. & J. B. Young & Co. Price, $1.25.

Mr. Aitken has made a very good and helpful book on the subject of Prayer, and it would command unqualified praise, if he had not allowed his prejudices to cause him to introduce some disagreeable remarks about Prayer for the Departed, and the Holy Eucharist. With the exception of the few pages devoted to this partisan discussion, the book is admirable in tone, and distinctly helpful.

Under the Dome. By the Rt. Rev. Arthur F. Winnington Ingram, D.D., Bishop of London. London: Wells, Gardner, Darton & Co. New York: E. & J. B. Young & Co. Price, $1.25.

These sermons were preached *extempore* in St. Paul's Cathedral while Bishop Ingram was a Canon there. They are nearly all more or less concerned with either the late war in Africa or the slum work in Bethnel Green. Doubtless they were effective in delivery, and probably they did much good; but viewed as literary efforts they are not specially strong, nor particularly scholarly. There are hundreds of the clergy in humble positions in our American Church who compose a better sermon, and are more eloquent than the Bishop of London, as judged by this volume. All the sermons are extremely simple, but they are good, straightforward, Gospel sermons.

When we remember the sermons of Dean Church and Canons Liddon, Scott Holland, and Newbolt, we realize that there are a "diversity of gifts" in St. Paul's pulpit.

Faith and Character. By Newell Dwight Hillis. Chicago: Fleming H. Revell Co. Price, 75 cts.

Four addresses on the need of Christianity to all men. They are written in the well-known style of the successor of Henry Ward Beecher in Boston.

Mr. Hillis has made a very attractive book, and it is handsomely gotten up by the publishers.

Landscapes of the Bible and Their Story. Being Illustrations of Places, Sites, and Cities in Egypt and the Holy Land, and Descriptions of the Scenes depicted. With an Introduction by H. B. Tristram, D.D., LL.D., F.R.S., Canon of Durham. New York: E. & J. B. Young & Co. Price, $1.00.

A very pretty and interesting book of colored views with description on the page opposite the picture. It would be a useful book for teachers in Sunday School.

Miscellaneous.

Sea Fighters, from Drake to Farragut. By Jessie Peabody Frothingham. New York: Charles Scribner's Sons.

As soon as one looks at the table of contents one is pleased with this book, because the writer calls the great Dutch admiral by his name, "Tramp." That of itself puts one in good humor, for "Van Tramp" appears with exasperating frequency in many books. The sea fighters are Drake, Tramp, de Ruyter, Tourville, Suffren, Paul Jones, Nelson, and Farragut—a good list.

Many boys, and grown-up boys, too, who have read a little about our own naval warriors, and have a crude idea of Nelson's exploits, have never read a page about the sturdy old Dutch navy that worried the Stuarts and taxed Cromwell's energies, or of the French navy that during at least two centuries gave England serious anxiety. Trafalgar so completely settled the question of English sea power that a juvenile reader assumes that England was always mistress of the seas. The facts indicate a directly contrary state of affairs. England fought her way to conquest. In some of the great battles of the seventeenth century the honors were decidedly with the Dutch. In the thirteenth century contests, the best showing was repeatedly made by the French. With text and pictures the book before us tells the story of naval England's rise, and the gradual decline of Holland and France. If anyone who has underrated the merits of the best type of French officer will read Suffren's long fight against every physical and moral obstacle, he will touch his hat to the memory of the great Frenchman.

Besides the concisely told facts there are many good sentences and phrases. For instance, Paul Jones is called "The Drake of the New World." Every life will delight the lovers of incident.

ROLAND RINGWALT.

The Private Soldier Under Washington. By Charles Knowles Bolton. New York: Charles Scribner's Sons.

Hungry, cold, and ragged soldiers appear in every account of the Revolutionary War that has ever been written; but how these soldiers were drilled, what rations were supplied to them, how discipline was maintained, and similar questions, often occur to the man who is reading a biography of some Revolutionary worthy. The American troops behaved so badly in some engagements and so admirably in others, that even the most cursory reader is struck by the contrast. Mr. Bolton undertakes to show what camp life was, and his task is a hard one. Old newspapers, fascinating as they are, are

frequently unreliable, and official records often stop just at the most interesting point.

The military service was not popular. Adventurous lads preferred to ship on board privateers, and gain handfuls of dollars, rather than shoulder muskets for small and doubtful pay. Ultra democrats did not like to salute officers who had been old neighbors at home. Many men were induced to enlist while drunk, and these gentlemen were fond of deserting as soon as they were sober. Others deserted to reënlist on more advantageous terms. Army officers played all sorts of tricks to seduce men from the ranks of the militia. Tories were sometimes forced into the Revolutionary service, and these unwilling recruits were a cause of trouble. One culprit was shot for deserting and reënlisting seven times. "Bounty-jumpers" existed long before the days of the war for the Union.

Over against these discreditable facts stands the heroism of Valley Forge, and the cheery spirit that out-Tapleyed Mark Tapley. Ingenious plans for making saltpetre diverted some warriors from their hardships. A man who could hammer flints was sustained by the admiration of his comrades. Trials of marksmanship, work on fortifications, hunting, fishing, and games, helped to vary the routine. The American love of fun showed itself, sometimes in a barbarous manner. From old diaries, reports, and indeed from all sources, Mr. Bolton has gathered up a rich store of the gruesome and the grotesque. Roland Ringwalt.

American Literature in the Colonial and National Periods. By Lorenzo Sears, L.H.D., Professor in Brown University. Boston: Little, Brown & Co. Price, $1.50.

Professor Sears has all the requisites for writing on the subject of American literature. He is qualified by extensive reading, a fine and cultivated taste, and a charming style of composition. His book is thoroughly delightful in every way; and we have no doubt that it will become the standard book on the subject. Not the least valuable feature of the work is the Reading List which is appended. No author of importance is omitted, and the selection of works by each writer for reading is most judicious.

Money and Banking Illustrated by American History. Second Edition. Revised and Continued to the Year 1902. By Horace White. Boston: Ginn & Co., 1902.

We are very glad to see a new edition of this most excellent work, which is now revised with reference to the requirements of schools.

Sound views of finance are taken, and their soundness shown with remarkable clearness and force. Money, to be worth anything, must have the value of a commodity. It is a commodity, or a promise to supply one, reduced to a form which makes it useful in facilitating the exchange of other commodities. When money takes a form in which its value as a commodity is less than its face value, it brings financial disaster, unless some guarantee exists that it can be converted at all times into something else equal in value to its face value. Even ignorant people see this in practice, and will refuse silver, for instance, the moment it ceases to be redeemable in gold, except at a discount.

The subject of Banking is necessarily full of intricacy, but Mr. White has made it as clear as it can be made, and has exposed many an ignorant prejudice.

We heartily commend the book, as calculated to make for sanity and common sense.

The Lost Wedding Ring. By Rev. Cortland Myers, D.D., Minister of the Baptist Temple, Brooklyn, N. Y. New York: Funk & Wagnalls Co.

This is a series of nine addresses on the subject of marriage. They are popular in style, and likely to be helpful to the reader.

In the Light of the King's Countenance. By A. M. C. Dupree. New York: Edwin S. Gorham.

Perennial Day-Book. Compiled by Marie Louise Burge. New York: Edwin S. Gorham.

Prayers Ancient and Modern. Selected and arranged for daily reading by the Editor of *Daily Strength for Daily Needs.* Boston: Little, Brown & Co.

Each of these three volumes is arranged in the form of readings for every day. The first of them, handsomely made by Mr. Gorham, has first a scriptural text and then two or more quotations, poetry or prose, from the best devotional sources, with a number of them original with the compiler. The dates of ecclesiastical festivals are not forgotten, and the selections for such are invariably appropriate. The second volume named is also from the press of Mr. Gorham, but the selections comprise only texts taken from the Bible and arranged for every day, the order following for the most part the order of the canonical scriptures, with other selections in instances where the date seems to require such variation. We do not find in this volume that the Church's feasts are recognized, except in the instances of those, such as Christmas, that are remembered by the world at large.

The third volume is a reprint of a work that has already become useful in many households, and gives for every day a special prayer from the devotional writings of the Church in all ages, including many from the ancient liturgies. The Church kalendar is generally recognized in this volume—it would be a curious parody on liturgical compilation if it were not—but yet for such dates as are not commonly recognized outside the Church, as Sept. 29th, Aug. 6th, etc., the recognition of the kalendar seems to have been forgotten.

Fiction.

A Sea Turn and Other Matters. By Thomas Bailey Aldrich. Boston: Houghton, Mifflin & Co. Price, $1.25.

This is a nice little volume of short stories written in Mr. Aldrich's well-known and delightful style. Most of them are bright and sunny; but "An Untold Story" and "The White Feather" have a tragic cast. The binding is very pretty, and altogether it makes a charming book for an idle hour.

The Herr Doctor. By Robert MacDonald. New York: Funk & Wagnalls Co. Price, 40 cts. net.

A very pleasing little story occupying only an hour or an hour and a half in the reading, in which Christian Science, a foreign land, and many mistakes and misunderstandings form the setting for an attractive little love story.

The Manor Farm. A Novel. By M. E. Francis. London and Bombay: Longmans, Green & Co. Price, $1.50.

Quaint humor of the richest quality is written in the pages of Mrs. Blundell's new book. Her Dorset folk are the heirs of the soil to which we must turn for health and honesty. When two great and well-to-do cousins plan that the welfare of their name needs the marriage of their children, the trouble begins. No one has yet shown greater skill than our author in weaving the green and gold pattern of young life.

The growth of these two young people from childhood, the betrothal, the almost necessary hitch in affairs, for such is human nature, the very natural solution, Mrs. Blundell has made delightful, humorous, and wholly artistic.

It is the finest of character-drawing, for the men and women are not too good to be human, nor bad enough to be uncompanionable.

On the Cross. A Romance of the Passion Play at Oberammergau. By Wilhelmina von Hillern and Mary J. Safford. Philadelphia: Drexel Biddle.

This is a strongly written novel of the German type, not altogether suited to the taste of Christians in America; but by no means intended to be irreverent. The worst thing in it is the last picture, which is distinctly offensive.

There is a strong description of the Passion Play in Chapter VII., and a reverent account of a Mass in Chapter XXIII. The two principal characters are well drawn.

The Last Word. By Alice McGowan. Boston: L. C. Page & Co.

This book is so graphically written that the reader is inclined to believe that it is the author's personal experience in the office of a New York publishing house which forms the larger part of its contents. Her heroine is an unusually bright girl of twenty, who derives so much pleasure from her work that she is not inclined to relinquish it upon her engagement, believing that in marriage the woman has as much right to her individuality by adhering to her chosen profession as has the man. This problem is really the theme of the story, and whether one argues it *pro* or *con*, he cannot fail to be interested in its solution by Miss Carrington West.

The illustrations are excellent, and consist of four portraits of the heroine.

The Shadow of the Czar. By John R. Carling. Boston: Little, Brown & Co.

This is one of those popular romances which introduce real historical persons of modern times into absurdly improbable situations. It is as full of "blood and thunder" as most of its kind, and to a certain class of minds it might be quite exciting.

One ignorant touch, toward the end, makes the Princess, a devout Roman Catholic, give a state breakfast before her coronation, when she is to receive the Holy Communion. The duel in the Cathedral, in the presence of the Church dignitaries, is also a little unusual. Of course, there is a wicked Cardinal, as in most romances of this sort.

A new volume of poems for children by Mr. James Whitcomb Riley is issued from the press of Messrs. Charles Scribner's Sons and bears the title, *The Book of Joyous Children.* The inimitable style of Mr. Riley, which shows at its best in his childhood poems, is conspicuous throughout this new volume, and there will be the same interest in these new poems that has always been aroused by those that have come from his pen.

A new octavo edition of the *Poetical Works of Robert Burns,* containing illustrations in tints and with a life of the subject and notes by William Wallace, LL.D., is issued by the Messrs Chambers of London and Edinburgh, and in this country by Messrs. E. P. Dutton & Co. The volume, which sells at $1.50, is as pleasing and inexpensive an edition of the Scottish bard as one could wish.

Glengarry School Days

BY RALPH CONNOR.

Author of "Black Rock," "The Sky Pilot," etc.

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CHAPTER VIII.

"HE THAT RULETH WELL HIS OWN HOUSE."

THE news of the school trouble ran through the section like fire through a brûle. The younger generation, when they heard how Thomas Finch had dared the master, raised him at once to the rank of hero, but the heads of families received the news doubtfully, and wondered what the rising generation was coming to.

The next day Billy Jack heard the story in the Twentieth store, and with some anxiety waited for the news to reach his father's ears, for to tell the truth, Billy Jack, man though he was, held his father in dread.

"How did you come to do it?" he asked Thomas. "Why didn't you let Don begin? It was surely Don's business."

"I don't know. It slipped out," replied Thomas. "I couldn't stand Jimmie's yelling any longer. I didn't know I said anything till I found myself standing up, and after that I didn't seem to care for anything."

"Man! it was fine, though," said Billy Jack. "I didn't think it was in you." And Thomas felt more than repaid for all his cruel beating. It was something to win the approval of Billy Jack in an affair of this kind.

It was at church on the next Sunday, that Donald Finch heard about his son's doings in the school the week before. The minister, in his sermon, thought fit to dwell upon the tendency of the rising generation to revolt against authority in all things, and solemnly laid upon parents the duty and responsibility of seeing to it that they ruled their households well.

It was not just the advice that Donald Finch stood specially in need of, but he was highly pleased with the sermon, and was enlarging upon it in the churchyard where the people gathered between the services, when Peter McRae, thinking that old Donald was hardly taking the minister's advice to himself as he ought, and not knowing that the old man was ignorant of all that had happened in the school, answered him somewhat severely.

"It is good to be approving the sermon, but I would rather be seeing you make a practical application of it."

"Indeed, that is true," replied Donald, "and it would not be amiss for more than me to make application of it."

"Indeed, then, if all reports be true," replied Peter, "it would be well for you to begin at home."

"Mr. McRae," said Donald, earnestly, "it is myself that knows well enough my shortcomings, but if there is any special reason for your remark, I am not aware of it."

This light treatment of what to Peter had seemed a grievous offense against all authority, incensed the old dominie beyond all endurance.

"And do you not think that the conduct of your son last week calls for any reproof? And is it you that will stand up and defend it in the face of the minister and his sermon upon it this day?"

Donald gazed at him a few moments as if he had gone mad. At length he replied, slowly, "I do not wish to forget that you are an elder of the church, Mr. McRae, and I will not be charging you with telling lies on me and my family—"

"Tut, tut, man," broke in Long John Cameron, seeing how the matter stood; "he's just referring to yon little difference Thomas had with the master last week. But it's just nothing. Come away in."

"Thomas?" gasped Donald. "My Thomas?"

"You have not heard, then," said Peter, in surprise, and old Donald only shook his head.

"Then it's time you did," replied Peter, severely, "for such things are a disgrace to the community."

"Nonsense!" said Long John. "Not a bit of it! I think none the less of Thomas for it." But in matters of this kind Long John could hardly be counted an authority, for it was not so very long ago since he had been beguiled into an affair at the Scotch River which, while it brought him laurels at the hands of the younger generation, did not add to his reputation with the elders of the church.

It did not help matters much that Murdie Cameron and others of his set proceeded to congratulate old Donald, in their own way, upon his son's achievement and with all the more fervor that they perceived that it moved the solemn Peter to righteous wrath. From one and another the tale came forth with embellishments, till Donald Finch was reduced to such a state of voiceless rage and humiliation that when, at the sound of the opening psalm the congregation moved into the church for the Gaelic service, the old man departed for his home, trembling, silent, amazed.

How Thomas could have brought this disgrace upon him, he could not imagine. If it had been William John, who, with all his good nature, had a temper brittle enough, he would not have been surprised. And then the minister's sermon, of which he had spoken in such open and enthusiastic approval, how it condemned him for his neglect of duty toward his family, and held up his authority over his household to scorn. It was a terrible blow to his pride.

"It is the Lord's judgment upon me," he said to himself, as he tramped his way through the woods. "It is the curse of Eli that is hanging over me and mine." And with many vows he resolved that, at all costs, he would do his duty in this crisis and bring Thomas to a sense of his sins.

It was in this spirit that he met his family at the supper-table, after their return from the Gaelic service.

"What is this I hear about you, Thomas?" he began, as Thomas came in and took his place at the table. "What is this I hear about you, sir?" he repeated, making a great effort to maintain a calm and judicial tone.

Thomas remained silent, partly because he usually found speech difficult, but chiefly because he dreaded his father's wrath.

"What is this that has become the talk of the countryside and the disgrace of my name?" continued the father, in deepening tones.

"No very great disgrace, surely," said Billy Jack, lightly, hoping to turn his father's anger.

"Be you silent, sir!" commanded the old man, sternly. "I will ask for your opinion when I require it. You and others beside you in this house need to learn your places."

Billy Jack made no reply, fearing to make matters worse, though he found it hard not to resent this taunt, which he knew well was flung at his mother.

"I wonder at you, Thomas, after such a sermon as you. I wonder you are able to sit there unconcerned at this table. I wonder you are not hiding your head in shame and confusion." The old man was lashing himself into a white rage, while Thomas sat looking stolidly before him, his slow tongue finding no words of defense. And indeed, he had little thought of defending himself. He was conscious of an acute self-condemnation, and yet, struggling through his slow-moving mind there was a feeling that in some sense he could not define, there was justification for what he had done.

"It is not often that Thomas has grieved you," ventured the mother, timidly, for, with all her courage, she feared her husband when he was in this mood.

"Woman, be silent!" blazed forth the old man, as if he had been waiting for her words. "It is not for you to excuse his wickedness. You are too fond of that work, and your children are reaping the fruits of it."

Billy Jack looked up quickly as if to answer, but his mother turned her face full upon him and commanded him with steady eyes, giving, herself, no sign of emotion except for a slight tightening of the lips and a touch of color in her face.

"Your children have well learned their lesson of rebellion and deceit," continued her husband, allowing his passion a free rein. "But I vow unto the Lord I will put an end to it now, whatever. And I will give you to remember, sir," turning to Thomas, "to the end of your days, this occasion. And now, hence from this table. Let me not see your face till the Sabbath is past, and then, if the Lord spares me, I shall deal with you."

Thomas hesitated a moment as if he had not quite taken in his father's words, then, leaving his supper untouched, he rose slowly, and without a word climbed the ladder to the loft. The mother followed him a moment with her eyes, and then once more turning to Billy Jack, held him with calm, steady gaze. Her immediate fear was for her eldest son. Thomas, she knew, would in the meantime simply suffer what might be his lot, but for many a day she had lived in terror of an outbreak between

her eldest son and her husband. Again Billy Jack caught her look, and commanded himself to silence.

"The fire is low, William John," she said, in a quiet voice. Billy Jack rose, and from the woodbox behind the stove, replenished the fire, reading perfectly his mother's mind, and resolving at all costs to do her will.

At the taking of the books that night the prayer, which was spoken in a tone of awful and almost inaudible solemnity, was for the most part an exaltation of the majesty and righteousness of the government of God, and a lamentation over the wickedness and rebellion of mankind. And Billy Jack thought it was no good augury that it closed with a petition for grace to maintain the honor of that government, and to uphold that righteous majesty in all the relations of life. It was a woeful evening to them all, and as soon as possible the household went miserably to bed.

[*To be continued.*]

The Family Fireside

THE MEANING OF LOYALTY IN THE MARRIAGE RELATIONSHIP.

By Mary R. Baldwin.

IT IS generally admitted that loyalty is one of the prime necessities toward a harmonious marriage; and there are few brides who would not resent an implied question as to their possession of the important quality. But the fact remains that the purity and beauty of the meaning of loyalty is rare in the experience of married couples. People say of two who start out together in the closest of all relationships, "Well, they may have their ups and downs, their fallings-out and makings-up, but if they love each other all will be right in the end." And it is upon this principle that mothers often rest without the slightest foreboding as they relinquish their darlings to an untried protector.

God pity the young creatures who are launched upon an uncertain sea, without adequate preparation for the voyage! With the glamor of the honeymoon about them, and a thousand fancies and dreams of perfection bewildering their reason, how can they realize that the first year of marriage is full of snares to catch their peace?

It would surely be delightful if we might use some of the pleasant theories as true philosophy, believing that the human rosebuds could, like those of nature, develop at the touch of the sun, and bow their heads with the storm, easily and gracefully, without protest or an effort to shield themselves from the spoiling effects of the beating rain; but we know that in our life mind and heart must be subject to creative forces, and that results are as true to their causes as the sun to the world. So that even where there is a rock-bottom of love to the marriage structure, there is danger under certain conditions of shaking it from its true position.

Is it not strange that a mother with any depth of character or tenderness of heart should neglect to supply her daughter with a chart that would guide her along the dangerous coast in her first experience of marriage, when thought and habit and taste must in fitting themselves to a new condition, often be modified, and sometimes wholly revised? In this necessary guidance the chief point of helpfulness should be the insisting upon uncompromising loyalty; if a mother knows how to offer counsel in this respect, she is wise indeed, and meets one of the highest offices of her motherhood.

And in trying to teach the meaning of loyalty in wifehood she may not, like one anxious mother, present the newly married couple with napkin rings engraved with the words, "Be true to each other," thus carrying her precept to the point of the ridiculous as she forces them to notice the charge three times daily, but she will express the delicate meanings of the word loyalty, and show her child how the slightest word or act may profane it.

The first thing that she will advise is reticence with reference to her husband's failings or short-comings in his bearing towards his wife. She will tell her that not even to a mother should be whispered anything that ought to be a secret between a married two, for she has learned that a slight difference may be widened so that in time it may become an impassable gulf, through the mistake first, of the bride when she offers the slightest criticism of her husband to her mother of whom she asks sympathy. Some petted daughters are never in one sense relinquished to the bride-groom; the mother keeps the old right of listening to the young creature's story of trouble, encouraging her as when she was a child she drew from her the slightest affair of the day.

One would not advise the exact course of a father who, as the story goes, when his unruly, newly-married daughter came to him with the complaint that her husband had whipped her, exclaimed, "He's whipped his wife, has he? Well, then I will take the liberty of whipping my daughter!" But one may follow something of the spirit of the vigorous words by decidedly refusing to take sides with a bride in her little differences at the critical time when the knitting process is going on, and even a slight remark may set up an inflammation in the mind or heart, and adaptation become impossible.

Disloyalty may be conveyed in a look, as well as in an act, in refusing to speak, as well as in much speaking. It is a quality that may diffuse itself hourly, and yet keep a reserve force for those great occasions when a decisive engagement for success, or failure, in the world's ways for victory or defeat along moral and spiritual lines must take place. That woman has fulfilled her wifehood in a large degree whose loyalty bears such strains; and that man is thrice blest who can be sure of a woman's fidelity in the awful hours of life's experience.

HOUSEHOLD HINTS.

Powdered flint glass ground to an impalpable powder and mixed with the white of an egg makes one of the strongest cements known.

It is said that ants will never cross a tar line, and it is recommended to keep a tar line around the sugar bucket if one is bothered with these pests.

Clove tea is admirable for purifying the blood, for removing pimples and whitening the complexion, and has also good repute as a sleep-producing draught.

Tin vessels will be sure to rust and become worthless in a few weeks if they are not set on the stove or in the sun to become thoroughly dry after washing.

An old-fashioned pie, that is hard to beat, is made as follows: Grate a coffeecupful of maple sugar and mix with it two eggs and a little salt, and as much cream as your pie will hold. There should be no covering.

If you will dip your broom in clear, hot suds once a week, then shake it until it is almost dry, and hang it up or stand it with the handle down, it will last twice as long as it would without this operation.

To make "kisses," beat the whites of nine fresh eggs to a froth, then mix with it fifteen spoonfuls of finest white sugar and five or six drops of the essence of lemon. Drop on paper with a teaspoon, sift sugar over them, and bake in a slow oven.

In making fruit jumbles, take a pound and a quarter of flour, a pound of sugar, three-quarters of a pound of butter, five eggs, a quarter of a pound of currants, a small teacup of milk, half a teaspoonful of saleratus, half a wine-glass of wine. Drop on tins with a spoon and bake in rather a quick oven.

If you break your cherished art glassware take it to the mender's and have it fastened together with tiny silver rivets. They will cost 35 cents apiece. Wash cut glasses in a paper or wooden tub, in water that is not hot enough to crack it, and use only the best soap, for an inferior brand scours off the gold decorations so popular now.

You keep a scrap book, of course, and you will be glad to know how to make a sweet-smelling paste to fasten your treasures in your book. Try this, and see if you are not well pleased with it: Dissolve in water two square inches of glue and the same quantity of alum. Boil with flour just as if you were making flour paste, and stir until smooth. When cool, stir in two teaspoonfuls of oil of lavender. This ought to make a pint of paste. It will keep as long as you care to keep it—a year, if necessary.

The best way to get rid of rats and mice is not to poison them, but to make them thoroughly tired of the locality and so induce them to leave. They are generally too smart to eat poison, even when it is prepared for their benefit in the most seductive fashion, but they are not so particular about tartar emetic. When a little of this is mixed with any favorite food they will eat as greedily as though the physic was not there, but in two or three hours there will be the most discouraged lot of rats about the place that anybody ever saw. The tartar will not kill them, it only makes them deadly sick. If you put your ear to their holes you can hear them trying to vomit; sometimes they will crawl out and walk about like a seasick man, so ill that they do not seem to care what becomes of them. But it disgusts them with the whole vicinity, and as soon as they are able to travel they march off and you see them no more.

The Living Church.

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CLASSIFIED ADVERTISEMENTS.

Notices of Death, free. Marriage Notices, $1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cts. per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to The Living Church, Milwaukee, Wis.

Church Kalendar.

Nov. 1—Saturday. All Saints' Day.
" 2—Twenty-third Sunday after Trinity.
" 7—Friday. Fast.
" 9—Twenty-fourth Sunday after Trinity.
" 14—Friday. Fast.
" 16—Twenty-fifth Sunday after Trinity.
" 21—Friday. Fast.
" 23—Sunday next before Advent.
" 28—Friday. Fast.
" 30—First Sunday in Advent.

KALENDAR OF COMING EVENTS.

Nov. 12—Dioc. Conv., Albany, Michigan, Michigan City.
" 19—Dioc. Conv., New Hampshire.
" 30—Advent Missionary Meetings, New York, begin.

Personal Mention.

The Rev. Ralph Birdsall, rector of St. Andrew's Church, Albany, N. Y., has received a call to Christ Church, Cooperstown, N. Y.

The Rev. Robert M. W. Black, having entered upon his duties as rector of St. Bartholomew's Church, Brooklyn, may be addressed at 616 Nostrand Ave.

The Ven. Maurice J. Bywater's permanent address is St. Paul's Rectory, 2247 Boulevard F, Highlands, Denver, Colo.

The postoffice address of the Bishop of Chicago from Nov. 1, 1902, to June 1, 1903, will be 85 Rush St., his private residence. He will be at the Church Club *for business* on all Wednesdays from 10 A. M. to 12:30 P. M.

The Rev. F. B. Crozier, for the past eight years minister in charge of St. George's Rumsen Hills, N. J., with St. John's, Little Silver, has resigned his charge and may be temporarily addressed at 68 Hansen Place, Brooklyn, N. Y.

The Rev. H. L. A. Fick of Oklahoma has been offered, by the Bishop of Minnesota, charge of the churches of Mantorville, Kasson, and West Concord, Minn.

The Rev. J. M. Forbes of Belmont, N. Y., has accepted the united charge of Grace, Newburgh, and the chapel of St. Philip the Apostle, Brooklyn, both in the south part of Cleveland, Ohio.

The Rev. C. Sydney Goodman, late assistant at St. Luke's, Toronto, Canada, has accepted the rectorship of the parish of the Good Shepherd, Cleveland, where he began work on Nov. 2nd. The new rector is the brother of the Rev. Fred'k. W. Goodman of St. Paul's, Chattanooga, Tenn.

The address of the Rev. Wm. Augustus Holbrook is 121 Beacon St., Boston, Mass.

The Rev. John F. Nichols has returned to Reading, Pa., after having had temporary charge of the American Church of St. John, Dresden, Germany.

The Rev. A. B. Putnam has resigned the parish of Grace, Mansfield, Ohio.

The address of the Rev. Francis H. Richey is St. Paul's Church, Ironton, Missouri.

The Rev. H. H. P. Roche, rector of St. James', Long Branch, N. J., has accepted a call to the rectorship of the Church of the Transfiguration, Philadelphia, Pa. His resignation will take effect Nov. 30th.

The Rev. E. L. Roland is rector of the Church of the Redeemer, Cairo, Ill.

The Rev. William R. Scarritt, D.D., has tendered his resignation as assistant at St. Peter's Church, St. Louis, Mo.

The Rev. O. St. John Scott will on Dec. 1st be transferred from Redding to Arcata, Calif.

The address of the Rev. Edgar A. Sherrod is changed from Boonville, Mo., to Ft. Scott, Kansas.

The Rev. C. Ernest Smith, D.D., rector of St. Michael and All Angels, Baltimore, Md., has accepted a call to St. Thomas' Church, Washington, D. C.

The address of the Rev. W. W. Steel during the month of November will be Bordentown, N. J.

The Rev. Alexis W. Stein of St. George's parish, New York, is to take the work at Lake Placid, N. Y., Diocese of Albany, laid down by the late Rev. Mr. Moir.

The address of the Rev. Irving Todd is changed from Topeka, Kansas, to Lima, Ind.

ORDINATIONS.

Deacons.

Pennsylvania.—By the Bishop of Oklahoma, at the Church of the Holy Apostles, Philadelphia, James McGarvey, a recent graduate of the Kansas Theological School. The Rev. N. S. Thomas preached and presented the candidate.

Priests.

Indianapolis.—On Sunday, Oct. 26th, the Twenty-second Sunday after Trinity, in Grace pro-Cathedral, Indianapolis, the Rev. Willis D. Engle was ordained to the priesthood by the Bishop of the Diocese. The Bishop was the preacher, and the candidate was presented by the Rev. F. O. Granniss, who, together with the Rev. Hobart L. Marvin, joined in the imposition of hands.

DEGREES CONFERRED.

Washington and Jefferson College (on the occasion of their centennial).—D.D. upon the Rev. David Hummell Greer, rector of St. Bartholomew's Church, New York, and the Rev. Samuel D. McConnell, rector of All Souls' Church, New York. LL.D. upon the Rt. Rev. William Edward McLaren, D.D., Bishop of Chicago.

DIED.

Carnahan.—Entered into rest October 27th, A. D. 1902, Mrs. Mary S. Carnahan, wife of the Rev. Wallace Carnahan, of San Antonio, Texas.

Hutchinson.—At Chelsea, Mass., entered into life eternal, on October 21st, Rachel, only child of Ellen and Jessie (Whitaker) Hutchinson. Aet. 5 months, 26 days.

In the Faith of the Holy Catholic Church.

Lamb.—Entered into rest on October 29th, 1902, at St. David's rectory, Devon, Pa., the home of her father-in-law, Jane Matlack, wife of the Rev. George Warrington Lamb, M.D.

Funeral services were held in old St. David's Church, Radnor, on Nov. 1st. Interment in St. David's cemetery.

IN MEMORIAM.

The Rev. Evelyn Pierrepont Bartow, M.A.

On October 17th, 1902, this holy priest departed to be with Christ. From a refined Christian ancestry, wholly devoted to the Church, Mr. Bartow seemed almost to have inherited his sacerdotal vocation. Of scholarly instincts, trained in the best institutions of learning, and a thorough Catholic Churchman, he brought to the Sacred Ministry a mind of unusual theological clearness, which made him a simple, luminous, and helpful preacher and teacher, "according to the proportion of (the) Faith."

As a pastor he was unrivalled in diligence, method, and loving perseverance. His abundant labors in Mt. Calvary, Baltimore, Holy Comforter, Rahway, N. J., St. Austin's School, Staten Island, St. Stephen's, Providence, and St. Mark's, Hammonton, N. J., were crowned with a harvest of souls won to God.

A priest truer to the Divine ideal is rare. Gentle, courteous, quiet, reverent, humble, and patient, he was a life-long witness to the hallowed dignity of the Church, to the purity of the Christian life, to the reality of Christian character, and to the power of Christian example.

The Cross was laid heavily upon him. He endured chastening meekly, murmuring not. Henceforth there is, we may feel sure, laid up for him the Crown of Life, which the Lord the Righteous Judge shall give him at that Day.

Dear brother, friend, true yoke-fellow, may my soul be with thine.

George McClellan Fiske.

St. Stephen's Church, Providence, R. I., Oct. 27th, 1902.

John Charles Barbour.

The following resolutions on the death of the late John C. Barbour were adopted by the rector, wardens, and vestry of Emmanuel Church, Rockford, Ill., of which Mr. Barbour was senior warden:

John Charles Barbour.
Entered into rest Oct. 16th, 1902.

It is with feelings of deep sorrow that we, the vestry of Emmanuel Church, Rockford, are called upon to mourn the death of our late esteemed friend and colleague, John Charles Barbour, senior warden of this church. His was a character thoroughly imbued with those nobler virtues to which all men pay homage, full of strength and gentleness, of honor, integrity, and faithfulness, a heart tender, and responsive to the sorrow of others, a true friend, loyal in his friendships, patient in his own sufferings, his was a disposition that brightened and gave additional gladness to those with whom he came in contact. For 40 years, whether as warden, vestryman, or worker in the ranks, he has labored for and loved this parish, and was ever ready to advance according to his abilities and opportunities, that portion of the Kingdom in which his task was set. As a tribute of respect to our departed friend and colleague be it ordered:

That we extend our heartfelt sympathy to his bereaved family, that this minute be entered upon the records, and that a copy thereof be transmitted to the family of our beloved friend.

N. B. Clinch,
Rector,
A. H. Pike,
Clerk of Vestry.

A WARNING TO THE CLERGY.

Having learned from several of the clergy in the southern part of Central Pennsylvania that a man and his wife, giving their names variously as Applegate, Manning, etc., and claiming to be cooks from Williamsport, and parishioners of mine, are using my name freely to recommend themselves for assistance, I beg to put the clergy on their guard by saying that I regard the pair as untrustworthy vagrants.

Edward Henry Eckel,
Rector of Christ Church Parish.
Williamsport, Pa., Oct. 27, 1902.

CHURCH FURNITURE SALE.

We are selling at special sale, for 60 days, Altar Crosses, Desks, Rails, Vases, Processional Crosses, Litany Desks, Fonts, Covers, Communion Sets, Hymn Tablets (numbers and seasons in colors), Alms Boxes, Alms Basins, Tablets in brass or bronze, Vestments of all kinds, Candelabra, Pulpits (a fine lot), Brass Eagle Lecterns—almost anything in Church Furnishings. All warranted, best quality. Sent on approval. Illustrations free.

The Church Furniture Co.,
512 Tract Building, New York.

RETREATS FOR CLERGY.

A Retreat for Priests will be given by the Rev. Father Huntington, Superior of the Order of the Holy Cross, at St. Elisabeth's Church, 16th and Mifflin Sts., Philadelphia, beginning the evening of Tuesday, Nov. 11th, and ending on Friday morning, the 14th. Collection to defray expenses. Applications to be sent to Rev. William. H. McClellan, 1606 Mifflin St., Philadelphia.

MISCELLANEOUS.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

APPLES.—Choice selected winter Apples of all the leading sorts and best keepers, carefully selected and put up for family use. Price, $2.50 per barrel, or in lots of 5 barrels, $2.00 per barrel delivered to freight depot. Early orders solicited. Remit by express or P. O. money order. Address, F. E. Gilbert, Erie, Pa.

The General Clergy Relief Fund
of the Episcopal Church in the United States

For Legal Title for use in making Wills see various Church Almanacs

OBJECT: **Pensioning of the Clergy and the Widows and Orphans of the same.**

This Fund systematically secures and pays out to nearly 400 annuitants (clergy, widows and orphans, the family unit) "upon the basis of need and character alone," **without regard to age, diocese, or payment of premium or contributions,** more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited.

All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends **Quinquagesima Sunday** for an annual offering from each church; that a **Percentage of the Communion Alms** be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as **the only two general, official societies** so provided for—The Church's WORK and Her WORKERS. *See Canon 8, Title 3.*

Is the only Fund of nearly 30 Dioceses lately merged with it.

Trustees: The Rt. Rev. O. W. Whitaker, D.D., LL.D., President; The Rt. Rev. Chauncey B. Brewster, D.D.; The Rev. Morgan Dix, D.D.; The Rev. Reese F. Alsop, D D.; Mr. William Alexander Smith; Mr. Elihu Chauncey, Sec'y; Mr. George C. Thomas; (Mr. Geo. G. Williams, Treas.)

Central Office, THE CHURCH HOUSE
Twelfth and Walnut Streets, Philadelphia

Rev. ALFRED J. P. McCLURE, Ass't Treas.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

INFORMATION BUREAU.

As there are frequent inquiries addressed to The Living Church with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "Information Bureau, The Living Church, 153 La Salle St., Chicago."

BOOKS RECEIVED.

THOMAS WHITTAKER. New York.

Reasons for Believing in Christianity. Addressed to Busy People. By the Rev. C. A. Row, M.A., Prebendary of St. Paul's and Bampton Lecturer, 1877. Price, 75 cents.

THE LUTHERAN PUBLISHING CO., Philadelphia. (Through A. G. McClurg & Co.)

Henry Melchior Muhlenberg. Patriarch of the Lutheran Church in America. By Rev. Wm. K. Frick, D.D., Pastor of the Church of the Redeemer, Milwaukee.

THE MACMILLAN CO., New York. (Through A. G. McClurg & Co.)

The Holy Land. Painted by John Fulleylove, R.I. Described by John Kelman, M.A. Price, $6.00.

The Revelation of the Holy Spirit. By J. E. C. Welldon, D.D., lately Bishop of Calcutta and Metropolitan of India and Ceylon. Price, $1.75.

The New Empire. By Brooks Adams, author of *The Law of Civilization and Decay,* etc. Price, $1.50 net.

Picketts Gap. By Homer Greene. Price, $1.25 net.

PAMPHLETS.

Organic Christian Unity. The Position of American Churchmen. By the Rev. Burnett T. Stafford.

Facts about City Missions. The New York Protestant Episcopal City Mission Society.

Cornell University. The President's Report, 1901-1902.

Annual Report of the *American Church Building Fund Commission,* Sept. 1, 1902.

The Church at Work

AMERICAN CHURCH BUILDING FUND COMMISSION.

The American Church Building Fund Commission has just published its 22nd annual report. From it we learn that the amount of the Permanent Fund on Sept. 1st, 1902, was $372,125.40. By the few loans which have been made the past year, and the large number of gifts made, the trustees are carrying out the original intention of the founders of the Commission, in making gifts of small sums of money to "aid in the building of new churches." During the past year, 43 parishes have been so aided in building; the aggregate amount given being $8,175.

The growth of the Fund by contributions from churches has been exceedingly small the past year, showing that many parishes have failed to make the annual contribution which has been recommended by the Bishops at each meeting of the General Convention since 1887. The second Sunday in November is the date recommended for this collection. The system of "Memorial Funds" is especially commended to those who would give, in life, or provide by will, large sums of money to be forever used for the purpose of church building. These memorial funds at the present time amount to $116,000, or a little more than one-third of the permanent fund.

RHODE ISLAND.

Thos. M. Clark, D.D., LL.D., Bishop.
Wm. N. McVickar, D.D., Bp. Coadj.

Church Consecrated at Thornton—Woman's Auxiliary—Providence Notes.

On the Feast of SS. Simon and Jude (Oct. 28th) occurred the consecration of the Church of the Holy Nativity, Thornton (the Rev. Simon Blinn Blunt, vicar). Preceded by the crucifer, the vested choir of St. Stephen's Church, Providence, entered the church from the guild house, passed down the north aisle and up the nave aisle, singing the processional. In the procession were the Rev. George McClellan Fiske, D.D., rector of St. Stephen's, Providence, to which parish the Church of the Holy Nativity is attached, the Rev. S. B. Blunt, vicar of Holy Nativity, and the Rev. Messrs. Webb, Sweetland, Colwell, Chapin, Dana, Hobbs, Cole, and Woffenden. Following these came Bishop Coadjutor McVickar, attended by two acolytes. In the congregation were several others of the clergy of the Diocese.

The service of consecration was said by the Bishop Coadjutor, the instrument of donation was read by Mr. Edmundson, as clerk, and the sentence of consecration by Dr. Fiske. Matins were sung by the Rev. E. R. Sweetland of St. Stephen's, the first lesson was read by the Rev. Jas. W. Colwell of St. Thomas' Church, Greenville (and at one time rector of St. Stephen's), and the second lesson by the Rev. J. M. Hobbs of St. Andrew's Church, Providence. The sermon was preached by Bishop Coadjutor McVickar, who took for his text the seventh verse of Psalm xxiv., "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of Glory shall come in." The Bishop Coadjutor celebrated, assisted by the Rev. S. B. Blunt, who read the epistle, and by the Rev. S. H. Webb (*rector emeritus* of Christ Church, Providence), who acted as gospeller. None of the congregation received, and only a few of the clergy who were in the chancel.

At 8 o'clock in the evening was held a solemn service of Thanksgiving, with Solemn Procession and *Te Deum,* sung by the Church's own vested choir. Dr. Fiske officiated, the Rev. Levi B. Edwards (diocesan missionary) read the lessons, and the sermon was by the Rev. F. B. Cole of St. Paul's Church, Wickford, and a former worker in the parish at Thornton.

It is interesting to note, in a brief manner the history of the work at Thornton. In 1885 the Rev. Henry Cocroft, of blessed memory (then rector of the Church of the Messiah, Providence), began personal visitations in the village of Thornton, situated about three miles from his church, and nearly two miles from the terminal of the street car line. An occasional service was held

EXTERIOR—CHURCH OF HOLY NATIVITY, THORNTON, R. I.

INTERIOR—CHURCH OF HOLY NATIVITY, THORNTON, R. I.

in what is now the Congregational meeting-house, then a union chapel.

Five years later some of the Sisters of the Holy Nativity, stationed at Providence, during their visitations at the Rhode Island Hospital, learned from a patient there something concerning this settlement of English Church people at Thornton. In December, 1890, the Sisters entered the field and the first systematic visiting began. Mr. R. W. Cooper, President of the British Hosiery Company of Thornton, offered the mission the use of a vacant barn and carriage house, in which, on Jan. 11, 1891, a little band of worshippers assembled, a Sunday School was organized, evensong was said, and a sermon preached. And so in a stable, with one stall used as a robing room, the first regular services of the mission began; and there, too, in another stall fitted up as a sleeping apartment, did the Sisters pass many a night in their noble work among that little band struggling to uphold the Catholic Faith. Through the untiring efforts of the Sisters, enough money was raised to build a small chapel, and in this new house of God, at six o'clock in the morning of Easter Day, 1892, the Holy Eucharist was celebrated; sixteen persons made communion.

Upon the death of the Rev. Mr. Cocroft the work was placed in the hands of Archdeacon Tucker, and for some time thereafter the services were conducted by lay readers. In January, 1899, the Bishop Coadjutor turned over the work to the rector of St. Stephen's, Providence, and the Rev. S. B. Blunt entered upon his duties at Thornton the following month. At that time there were 28 communicants; now there are 98—and, best of all, 100 per cent. make their communion each year.

Early in May, 1900, it was decided to enlarge the church. The cause was presented to the people of St. Stephen's, $3,000 was asked for, and in less than thirty days $2,000 was in the hands of Dr. Fiske. Be it said, too, that many Churchmen outside St. Stephen's parish contributed to the cause.

In July, 1900, ground was broken and on August 25th the cornerstone of the new church and guild house was laid, the land for the latter being given by the British Hosiery Company. The new additions were used for the first time on St. Thomas' day, 1900. All was ready for consecration on St. George's day (April 23d, 1902) but the time being inconvenient for many, the services were delayed till the present date. The cost of improvements amounted to nearly $4,500. The expense of the steam heating plant and the pipe organ was paid largely through the efforts of the people of Thornton.

In passing, we should not forget to mention the work done by the Rev. F. B. Cole when curate to Mr. Cocroft; the lay reader services of Mr. R. L. James (from the Church of the Redeemer, Providence), and of Mr. H. C. Dana (now the Rev. Mr. Dana of St. Mary's, East Providence), during the early days of the mission; Mr. Merton Cheseman, during the days of Archdeacon Tucker; and the many other lay readers of St. Stephen's parish who, since 1899, have willingly given their aid to the work.

With Dr. Fiske to direct, counsel, and solicit aid, with the faithful ministrations of Mr. Blunt and the Sisters of the Holy Nativity, with the hearty coöperation and response of the people of Thornton, there has grown up from seeds planted 17 years ago, a strong, Catholic parish, of which the whole Diocese may well feel proud.

The annual meeting of the Woman's Auxiliary was held at St. Stephen's Church, Providence, on Thursday, Oct. 30th. Holy Eucharist was celebrated at 10 o'clock. At 11 o'clock came the Business meeting. The officers of the past year were reëlected, as follows: President, Mrs. William Ames; Vice-Presidents, Miss McVickar, Miss Eliza Perkins, Miss Nancy Green; Secretary, Mrs. Geo. J. Arnold; Treasurer, Miss Frances Low; President of the Junior Auxiliary, Mrs. John H. Stiness. The meeting was one of the largest ever held by the Society. About 400 members answered to roll call by parishes, and there were 22 of the clergy present. The offering amounted to $143.39. Addresses were made by Bishop Morrison of Iowa and Bishop Mann of North Dakota, who spoke of the missionary work of their respective charges and the aid given them by the Woman's Auxiliary. A recess was taken at 1 o'clock, when a luncheon was served in the guild house. At the afternoon session the two Bishops again addressed the assembly, and addresses were also given by the Rev. Wm. M. Chapin of St. John's Church, Barrington, and the Rev. Wm. A. Thompson of St. James' Church, Woonsocket.

Since the closing of St. Paul's Church, Providence, some nine or ten months ago, no Church services or Sunday School has been held in that part of the city known as "Smith's Hill." As many of those now attending St. John's Church live in that vicinity, it has been decided to open a Sunday School for primary scholars too young to attend a school as far distant from their home as St. John's Church is located, and with this end in view, a hall has been rented on Chalkstone Avenue. At present there will be no Church services held there, except those directly connected with Sunday School work.

The diocesan committee on Christian Education have arranged for a series of training classes for Sunday School teachers, to be held at St. John's parish house, Providence, on Friday evenings, beginning November 7th. There will be a course on general preparation for Biblical study, given by the Rev. A. M. Hilliker, followed each time by a short intermission, after which a lecture will be given on a second course relating to the teaching of the Church Catechism, the lectures being chosen separately for the several evenings.

ALASKA.

P. T. Rowe, D.D., Miss. Bp.

Bishop Rowe started late in August on a canoe trip of 500 miles down the Youkon from Tanana.

ALABAMA.

Consecration of the Bishop-elect

It is hoped that the preliminaries may be accomplished with sufficient haste so that the consecration of the Bishop-elect, the Rev. C. M. Beckwith, D.D., may take place on St. Andrew's day, Nov. 30th. The function will occur at St. Paul's Church, Waco, Texas.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Archdeaconry at Sidney—Rood Screen at Hudson—New Organist for the Cathedral.

The Archdeaconry of the Susquehanna assembled in convocation at St. Paul's Church, Sidney, on Oct. 14 and 15. On the former date evening prayer was said with sermon by the Rev. E. R. Armstrong of Sharon Springs. On the morning of the 15th there was an early and a later celebration of the Holy Eucharist, at the latter of which the Convocation sermon was delivered by the Rev. A. Beaumont of Deposit. The Ven. Archdeacon Parke was reëlected for nomination to the Bishop as Archdeacon for the ensuing year. The Rev. J. E. Hall and Mr. Jas. Stewart were elected for nomination to the diocesan convention for membership in the Board of Diocesan Missions; and the Rev. E. R. Armstrong of Sharon Springs was elected Secretary and Treasurer of the Archdeaconry. The Rev. Messrs. Peter, Beaumont, Masker, Grout, J. Prout, McGonigle, and Armstrong, made verbal reports of mission work being done within the territory of the Archdeaconry, which showed work to be steadily progressing in a quiet, resolute way. An essay was read by the Rev. W. A. Masker of Springfield Centre, on "The Church's Financial System," which at the conclusion was the subject for a very general discussion participated in by most, if not all,

of the brethren present. Evensong was sung, with an address by the Rev. J. Prout.

With this is presented the copy of a photograph of the new rood screen which was recently erected at Christ Church, Hudson (Rev. S. M. Griswold, D.D., rector), to commemorate the centennial of the parish. It was designed by Henry M. Congdon & Son, and was presented as a thank offering of the people for the many blessings and privileges of the century's existence of the parish. It bears the names of the 18 rectors, 18 wardens, and 72 vestrymen who have served the corporation in its history. It is made of quartered oak, carefully selected, having a hard wax finish. The pulpit forms part of the screen. The choir floor had been already extended into the nave one bay length; and so the front screen and two parclose screens give an appearance of spaciousness and dignity to the chancel without detracting from the interior of the church.

ROOD SCREEN, CHRIST CHURCH, HUDSON, N.Y.

The Rev. Dr. Griswold preached before the Berkeley Association on Henry VIII., on Sunday, Oct. 25. This was one of a course of five sermons.

Dr. Percy G. Starns has accepted the appointment of organist at All Saints' Cathedral, Albany, to succeed the late Dr. J. Burton Tipton.

BOISE.

James B. Funsten, Miss. Bp.

Hospital Dedicated.

The new St. Luke's Hospital, Boise, was formally dedicated on Oct. 18th, St. Luke's day, the service being conducted by the Bishop and Dean Deuel. The hospital is to be opened for its practical work early in November.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
C. T. Olmsted, D.D., Bp. Coadj.

Notes—Convocation at Rome—Oswego.

Bishop Huntington has arranged to establish a new centre of Church Life and Worship in Syracuse. It will be located in the southwestern part of the city and will be known as the mission of the Advent. The Rev. George C. Richmond, deacon, will minister there.

The sympathy of a wide circle goes out to the Rev. John T. Rose, rector of St. Peter's Church, Cazenovia, in the death of his mother, which occurred recently. Burial was made from St. John's Church, Lafayette, Ind., where her father, John Taylor, was one of the founders of the parish. Her name was Susannah B. Rose, and she was the widow of Lieut.-Col. Geo. S. Rose.

The fall meeting of the Convocation of the Second District was held in St. Joseph's Church, Rome (Rev. A. L. Byron-Curtiss, rector), Oct. 28-9. At the opening service Bishop Olmsted addressed the class and congregation on the importance of Christian duty, and each one bringing forth the fruits of the Spirit.

Next day, the Rev. W. G. Bentley preached the convocation sermon from II. Kings vii. 9. It was a thoughtful, earnest plea for more general and unselfish effort in promoting the missionary cause.

The Woman's Auxiliary held its meeting in connection with the Convocation and was attended by the officers, Mrs. Olmsted, and a goodly number of women.

The report presented by Miss Swan of Utica, President, showed that nine boxes had been packed and sent away in four months for distribution among missions. A Christmas box is being prepared for the mission at Pine Ridge Agency, N. D. Seven new branches of the auxiliary have been formed in the district. There are 16 junior branches in the district. In the amount of work done, the younger branches are putting the older to shame.

The venerable and important parish of Christ Church, Oswego (the Rev. Lewis G. Morris, rector), is rejoicing in the possession of a new rectory and parish house, commodious and well-appointed, and adjoining the church edifice.

Mr. George C. McWhorter, an eminent layman of the Diocese and for many years deputy to General Convention up to 1898 inclusive, died at his home in Oswego Oct. 25th. He was president of the Oswego City Library, and as a deputy to General Convention was always well informed and one of the most distinguished members of the body.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., D.C.L., Bishop.

Archdeaconry at Lock Haven—Anniversary at Scranton.

The Autumn Session of the Archdeaconry of Williamsport was held in the parish of Lock Haven, (Rev. Lewis Nichols, rector). There were addresses as follows. "Obligation and Opportunity of Christian Mission," by the Rev. J. W. Diggles; "The Sources of the Interest in Missions," Rev. Dr. Foley. The next morning at the Holy Communion the preacher was the Rev. Erskine Wright. The business meeting's first work was to reëlect the Ven. Wm. Heakes for two more years, after the nomination by the Bishop of three priests, and also that of the Rev. W. H. Butts as Secretary. After dinner the clergy assembled for the literary portion of the Convocation. Exegete, Rev. E Wright upon St. Peter ii. 13. Essay by Rev. G. I. Brown upon "The Study of the Principles of Worship," and a critique of Bishop Brewster's book, *Aspects of Revelation*. After the second evensong of the sessions the Rev. W. H. Butts was preacher, taking the fading leaves as proving the good of faith and hope.

The parish of St. Luke's, Scranton, observed its semi-centennial with a series of services and other functions beginning on St. Luke's day. At the high celebration on that day, the sermon was preached by the Rev. Henry L. Jones, D.D., Bishop Talbot being celebrant. A reception for children was held in the afternoon, and an anniversary meeting in the evening, at which latter there was an historical paper by Mr. Samuel Hines, and other addresses were made. Next day being Sunday, there were the usual services, the Bishop being the morning preacher, and the Rev. J. P. B. Pendleton, D.D., the evening preacher, with a Sunday School service in the afternoon, at which several addresses were given. On Monday there were an early celebration, a gathering of the clergy at the parish house in the morning, a reception at the rectory in the afternoon especially to commemorate the 20th anniversary of the rector's marriage, and a general parish reception in the evening to commemorate the tenth anniversary of the present rectorate.

St. Luke's Church has had seven rectors in the fifty years of its existence, the present rector, the Rev. Rogers Israel, D.D., having entered upon his charge in November, 1892.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Woman's Auxiliary—Daughters of the King—Chicago Notes—Requiems on All Souls' Day.

THE EIGHTEENTH semi-annual meeting of the Chicago branch Woman's Auxiliary was held in Christ Church, 65th St. and Woodlawn Ave., Thursday, Oct. 30th. The President, Mrs. John Henry Hopkins, spoke of the enforced resignation of Mrs. Clinch as diocesan Corresponding Secretary, and of Mrs. Chenoweth's acceptance of the office. Mrs. Chenoweth was previously Vice-President, with Foreign Missions as her particular department. Mrs. McDermid of Grace Church now becomes Vice-President in Mrs. Chenoweth's place. Mrs. Hopkins gave an outline of the study class which will occupy six Saturday mornings in Lent. Two papers will be given at each meeting; one on early Church history, the other on modern missionary effort. Mrs. Hopkins spoke eloquently of the advantages to be gained from an intimate knowledge of events connected with the development of the Church from a missionary standpoint in previous centuries. She cited St. Martin's, Canterbury, where Queen Bertha, the consort of King Ethelbert, probably worshipped more than a thousand years ago, as an example in England. She referred to the Prayer Book Cross on an eminence in San Francisco Bay, commemorating the first service read from the Book of Prayer on American soil, as an example of the early extension of the Church to our own country since this event took place during one of the expeditions of Sir Francis Drake.

The principal speaker of the afternoon, Miss Carter, just from the Missionary Council in Philadelphia, was introduced by Bishop Anderson, who spoke of the world-wide love and esteem that center around Miss Carter. The simplest incident is related with so much charm by Miss Carter that it becomes at once a matter of interest. In the lace schools established in various districts for the training of Indian women in this handicraft, the precepts of the Church as well as the customs of civilization are taught. The Indian women have achieved such success in the art of lacemaking that two gold medals have already been conferred; one at the Paris Exposition; another at Buffalo. Miss Carter begged those who are prone to accuse the Indian of dirt and laziness to consider the limitations of water and opportunity in the wilderness where he lives.

The Rev. J. J. P. Perry of St. Athanasius' College, Brunswick, Georgia, made a short plea for $5,000 for building purposes in the education of the colored people. The offering of the afternoon was given the Rev. Mr. Perry.

Pledges of $204 for Miss Carter's work among the Indians, of $195 for Miss Higgins' "black boy" in Africa, and $136 for Miss Farthing in Alaska, were made.

During the intermission between the afternoon and evening sessions the diocesan officers and visiting clergy were hospitably entertained in the rectory and supper was served by the women of the parish to the assembled delegates.

At the evening service, the Rt. Rev. John Hazen White, D.D., Bishop of Michigan City, was the preacher.

THE ANNUAL meeting of the Chicago Local Assembly of the Daughters of the King was held on Thursday, Oct. 23d, at St. Thomas' (colored) Church. A great many earnest Churchwomen were gathered together to represent the chapters throughout the Diocese. The Holy Communion was celebrated by the Rev. Wm. B. Hamilton, rector of Calvary Church, Chicago, and the sermon was preached by the Rev. Dr. W. W. Wilson, rector of St. Mark's.

After the service we partook of a bountiful luncheon served by the women of St. Thomas' Church and then proceeded to the business meeting. Some very good reports were read from the chapters present and were most encouraging.

Then followed the election of officers for the ensuing year: President, Mrs. Randall of St. Peter's; Vice-President, Mrs. Nye of St. Mark's; Secretary and Treasurer, Miss Alviare Sampson of All Saints'.

AT TRINITY CHURCH, Chicago, the Rev. Alden L. Bennett, recently of Milwaukee, will have charge of the services until Easter. Trinity Church has been vacant for a long time. Mr. Bennett made an excellent record in Milwaukee, and will undoubtedly be able during the winter to revive the somewhat depressed condition of the work of this old-time parish.

A CLASS of adult men will meet on Thursday evenings at the Epiphany, in order to study the Church, using as a text-book Mr. Westcott's *Catholic Principles*. The class is organized by Mr. Wm. M. Robertson, who writes: "We have adopted as our first book for study that wonderful and truly marvellous book, Westcott's *Catholic Principles*, which to most of us is a treasury of new and deeply interesting facts in the history of our beloved Church, truly Catholic. We commend this plan to others interested in our Church."

ON THE EVENING of Oct. 28th, in the parish hall of Emmanuel, La Grange, Dr. Brower lectured to a large audience on "A New Way Around the Old World," with especial reference to the Siberian railway and the Amoor river, which were illustrated by nearly 175 lime-light pictures. On the following evening the parishioners of Grace, Oak Park, observed the close of the harvest season, with an old-fashioned New England supper. The same evening in St. Peter's, the Rev. C. Scadding supplemented his four lectures on the Oxford Movement and Church revival of the last century, by one on Wyclif, "the Morning Star of the Reformation," who lived a little over 500 years ago.

ON THE 30th, damage to the extent of about $200 was done to the Church of Our Saviour, arising from the burning of a barn on adjoining property. This is the second visitation of the kind within a year or so.

ALL SAINTS' DAY was well observed in our city churches; and All Souls' by no less than ten, requiems being said in the Ascension, All Saints' (Ravenswood), Atonement, St. Thomas', St. Bartholomew's, All Saints' (Pullman), St. Joseph's (West Pullman), All Saints' Chapel (the Champlin Home), St. Michael and All Angels' (Berwyn), and Holy Communion (Maywood). The solemn requiem of the Guild of All Souls was sung at the Church of the Ascension on Monday last at 11 A. M. The Rev. E. A. Larrabee was celebrant; Rev. J. E. Craig, deacon; and Rev. C. E. Taylor of Berwyn, sub-deacon. The music was a new service composed by the Rev. E. A. Larrabee, who is a thorough musician.

BISHOP MCLAREN preached at Grace Church on Sunday last. The Rev. Dr. Gregg has been removed from St. Luke's Hospital to his own home, in a slightly improved condition. By the fall of a temporary grandstand at 57th St. on Saturday afternoon last, the Rev. M. E. Fawcett of St. Bartholomew's was somewhat severely bruised, being pinned by a falling beam, from which he was extricated by a policeman. Dr. Gold of the Western Theological Seminary is reported to be indisposed by a trouble which may involve a surgical operation. The Rev. Mr. Russell of the Diocese of Georgia will assist the Cathedral clergy for a month.

THE BISHOP has taken an apartment at 85 Rush St. He was unable to preach the commemorative sermon at St. Ansgarius' on Sunday evening, where, despite the inclement weather, the Rev. Herman Lindskog spoke to a large congregation on the useful life of his venerable predecessor, Father Unonius, recently deceased.

THE STANDING COMMITTEE of the Diocese held its first meeting since the Convention at the Church Club on Monday afternoon last. There were present the Rev. Drs. D. S. Phillips and J. S. Stone, Messrs. D. B. Lyman and G. S. McReynolds. The Rev. Dr. Little is out of the city, and Dr. Brower is the sixth member. Dean Phillips was elected chairman, and Dr. Stone secretary. Communications for the Committee should be addressed to the latter at St. James' rectory.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Pectoral Cross for the Bishop.

THE FESTIVAL of SS. Simon and Jude, was the fifth anniversary of the consecration of the Bishop. It was kept by him in the usual round of his diocesan work, he visiting on that day two of the rural parishes.

The day following, several of the clergy called upon him, at his home at Hartford, and presented in behalf of the clergy of the Diocese, a pectoral cross, with gold chain. The Archdeacon of New Haven made the presentation, reading a letter which was signed by a number of the clergy, representing different parts of the Diocese.

PECTORAL CROSS PRESENTED TO THE BISHOP OF CONNECTICUT.

The Bishop was wholly taken by surprise, and deeply moved, but made a fitting response. The letter of presentation was as follows:

"HARTFORD, Connecticut,
"Feast of St. Simon and St. Jude,
"Nineteen Hundred and Two.

"To the Right Reverend
"Chauncey Bunce Brewster, D.D.,
"Bishop of Connecticut.

"REVEREND FATHER IN GOD:

"Five years ago to-day, in Trinity Church, New Haven, you were consecrated to the high office of a Bishop in the Church of God. You became at that time the Coadjutor of our honored and beloved diocesan, and from the hour of your consecration until his death, you served our Bishop as a most true and devoted son.

"When Bishop Williams entered into his Rest, we fully realized how the cares and responsibilities of this dear Diocese had fallen upon you. We cannot allow this day to pass without telling you how your clergy honor and respect you, for the work you have done and are doing in building up the Church in Connecticut. The position you hold to-day in the hearts of the people is second to none of your predecessors, for you have, Sir, the confidence of a loyal band of clergy and laity, coupled with their sincere love and friendship.

"May you indeed be spared many years to preside over this venerable Diocese, and when

you have finished your course on earth, may you receive from the Great Bishop and Shepherd of Souls, the eternal reward, which is promised to the faithful servants of our God.

"Feeling deeply that on this fifth anniversary of your consecration some recognition should be made of the brotherly feeling existing between you and your clergy, it was decided, some time ago, that this day should be marked by a gift appropriate to your office; and, therefore, in behalf of the clergy of the Diocese, we, the undersigned, take great pleasure in presenting to you, our Reverend Father in God, this Pectoral Cross and Chain as a tribute of the affection, confidence, and esteem in which you are held by one and all."

The cross is made of 18K gold, dull finish, 4 inches long. At the top of the cross is the coat of arms of the Diocese. At the base, the St. Andrew's Cross, representing St. Andrew's Church, Aberdeen, Scotland, where Bishop Seabury was consecrated, the Scottish Thistle representing the Scottish Church, and the Grape Vine from the seal of the State of Connecticut. These are all chased. With the cross there is a heavy gold chain. The inscription engraved on the back is as follows:

"The Rt. Rev. Chauncey Bunce Brewster, D.D., Bishop of Connecticut. A Tribute of Affection from the Clergy of the Diocese on the Fifth Anniversary of his Consecration: Feast of SS. Simon and Jude, 1902."

Edwin Gardner Weed, D.D., Bishop.

FLORIDA.

Trinity Home—High Springs—The New St. John's, Jacksonville.

After the epidemic of typhoid fever at Trinity Home for Cuban Children, from which fever one of the children died, the Sisters took their little charges, as soon as they were recovered, to the mountains of North Carolina that a decided change of climate might fully restore them. They remained in Tryon, N. C., for about a month, and are now returned in thorough health.

The Bishop's recent visit to High Springs reveals a real growth in decency and order in a town at one time noted for its cutting and shooting affrays. This change for the better is to be attributed in part to the growth of the town, but also to the quiet, effectual work of the Church and the encouragement it always gives to the law-abiding element. The Bishop confirmed a good class.

The Progress of the building of St. John's Church, Jacksonville, is being followed with interest by all in the Diocese and by many outside of the State as well. Jacksonville is the see city of the Diocese, and although without a Cathedral organization, St. John's parish has been for many years practically the Cathedral. Jacksonville is the entering point of the State for railroads and steamers, and in St. John's large numbers of transient people worship yearly. It is fitting therefore that the church should be a large one and it is necessarily an expensive one. The first contracts call for an outlay of $55,000 and before the church is completed $50,000 more must be raised. This is the problem now confronting the parish.

ST. JOHN'S CHURCH, JACKSONVILLE, FLA.

LARAMIE.

A. R. Graves, D.D., LL.D., Miss. Bp.

Anniversary at Cheyenne.

The 20th anniversary of the beginning of the rectorship of the Rev. Geo. C. Rafter at St. Mark's Church, Cheyenne, Wyo., was remembered by a large party of parishioners and other friends, who visited their rector on the evening of Wednesday, Oct. 15th, and in the course of a very pleasant evening presented him with a purse filled with gold coins. The rectorship of Mr. Rafter at Cheyenne has been one during which the Church has made excellent progress.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

A statement recently made to the effect that sufficient funds have been received to remove St. Paul's chapel, Point of Rocks, to its new site, which has been very much desired, proves to be incorrect. The amount required for this purpose is $2,000, of which sum there is already on hand in bank $1,100 and subscriptions amounting to $123, still leaving a balance of $777 to be raised. This latter amount is necessary before the work can be done.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Boston Notes—Matriculation at Cambridge—New Organ at Dorchester.

On All Saints' Day in St. Stephen's Church, Boston, there was a choral celebration of the Holy Communion. This service was preceded by a service of dedication of the new altar brasses, which are the gift of Mrs. Seth Sprague, in memory of her son, the Hon. Charles F. Sprague. There are two eucharistic and six lesser lights, and vases, designed by Henry Vaughan. A new altar book and brass standard have also been given to this parish.

Services for the members and friends of the Actors' Church Alliance have been resumed for the winter in St. Stephen's. The Rev. Ellis Bishop was the preacher last Sunday evening.

A special service in memory of the Rev. E. L. Atkinson was held in the Church of the Ascension, Boston, Sunday evening, Nov. 2nd. The Rev. Leighton Parks, D.D., preached the sermon. The choir sang a special anthem composed by the organist, Mr. F. N. Shackley.

At the annual matriculation service of the Cambridge Episcopal Theological School held in St. John's Memorial Chapel, the Rev. Sherrard Billings of Groton made the address. Dean Hodges said evening prayer. Eighteen students were matriculated.

The banquet followed in the refectory, where addresses were made by Bishop Lawrence, Robert Treat Paine, Prof. A. V. G. Allen, Dean Briggs of Harvard, the Rev. W. G. Thayer of Southboro' and others.

The new organ in All Saints' Church, Dorchester district, is one of the largest and best equipped in Boston. It has thirty-five stops. The rector of the parish, the Rev. Charles T. Whittemore, in his sermon, Oct. 26th, said: "The work of great singers of the past becomes merely traditional, since their gifts have been personal and fleeting, whereas the work of the great composers remains a lasting monument to art. The works of the great musical writers in the past must be made to live through the orchestra, the organ, other instruments, and voice of the singer." He enlarged upon the subject of showing how great an element music was in the worship of God, and what an inspiration it proves to be and how great and uplifting its influence.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Armitage House Opened—Death of Frank H. Marsh.

On the afternoon of All Saints' day, being Saturday, the rebuilded Armitage House, the presbytery of All Saints' Cathedral, was thrown open for the inspection of the Cathedral congregation and other friends, the reception being tendered by the priest in charge, the Rev. F. A. Sanborn, and Mrs. Sanborn. The house has been completely remodeled, and is now, in its present condition, sheathed with brick, both sightly and modern in every respect.

ARMITAGE HOUSE.
PRESBYTERY OF ALL SAINTS' CATHEDRAL, MILWAUKEE.

Mr. Frank H. Marsh, a prominent official of the Wisconsin Central Railroad, and an active and devoted Churchman, died in Helena, Mont., on Oct. 29th, from the effects of scarlet fever, which he contracted about two weeks before. Mr. Marsh was an active worker in the Church, and had a large Sunday School class of Chinese men in Helena. The family home was in Milwaukee, and the whole family, consisting of his wife and two daughters, were communicants of All Saints' Cathedral in that city. Mrs. Marsh and a daughter arrived in Helena shortly before his death. Funeral services were held in St. Peter's Church, Helena, on Oct. 30th,

and then the body was taken for burial to Milwaukee. The final service was said in the chapel of the Forest Home cemetery, Milwaukee, on Sunday, Nov. 2nd, by the Rev. Frank A. Sanborn, pastor of All Saints' Cathedral, and the interment made there.

MISSISSIPPI.

HUGH MILLER THOMPSON, D.D., LL.D., Bishop.

Illness of the Bishop.

BISHOP THOMPSON, after having been seriously ill in New York City, was reported much better; but later advices report that he is again in a critical condition. He submitted to an operation for cancer of the throat something more than a month ago, and the outcome is still in question. It was hoped that he might be brought to his home by special train during the present week. At latest reports his condition was quite critical.

MONTANA.

L. R. BREWER, D.D., Miss. Bp.

New Church and Rectory for Great Falls.

WORK upon the new church at Great Falls (Rev. C. E. Dobson, rector), will begin almost immediately. The plans call for the erection of an edifice at a cost of about $30,000, including the rectory, which latter will be completed in the early spring, while the church will be ready some time within a year. The church will stand on the south side of the lot, giving space for 100 feet on the corner to be parked. The edifice will be English Gothic, of grey stone, with basement fitted for Sunday School rooms, etc. It is expected that a set of chimes will be placed in position.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Bp. Coadj.

Gifts for Bishop Williams.

IN COMMEMORATION both of the third anniversary of his consecration to the episcopate, and also of his silver wedding, Bishop Williams, with Mrs. Williams, received on the evening of Oct. 21st the gift of a chest of table silver, presented by Churchmen of the Diocese. The presentation was made at a reception given by Bishop and Mrs. Williams to their friends, the address being made by Mr. G. W. Wattles.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.

Consolidation in Jersey City.

CONSOLIDATION has been effected between the parishes of St. Mark's and St. Matthew's in Jersey City, the rectors being respectively the Rev. Frederic E. Mortimer and the Rev. R. G. Webb; the former continuing as rector of the united congregation. St. Matthew's, which now loses its identity as a parish, was established in 1830, and up to about 1890 it numbered among its parishioners some of the wealthiest residents of the city. The change of residence localities caused a continual diminishing of persons connected with the parish, and a like condition is likely to prevail in future. The church could not be moved, owing to conditions in the original donation of ground on which it stands, providing that, in case it should cease to be used for Church purposes, the property should revert to the heirs of the donors. The church will therefore be administered in connection with St. Matthew's parish.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Trenton — Mission at Elizabeth—Daughters of the King.

THE WORK on the new Christ Church, Trenton (Rev. E. J. Knight, rector), has now sufficiently progressed to give some idea of the group of buildings as they will eventually appear. The parish owns a fine piece of land at the corner of Hamilton and Whittaker

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This Magazine began October 1902. About one half of each number will be devoted to lighter reading, the first serial being an Irish story by Katharine Tynan, which will be followed by a serial by Mr. Baring-Gould. Subscription price, $2.50 per year. Single numbers, 25 cts.

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Avenues, and the new church is building on the corner, with front on Hamilton Ave. The foundation of the old temporary church on the adjoining lot will be used for the building of a new rectory (the old one is on the opposite side of the street) and next this is the handsome clergy house of the Associate Mission, of which Mr. Knight is the executive head. There is still room on Whittaker Ave. for a parish house, which will not be built, however, till all the other work has been completed. In the meanwhile the new church will have a fine basement, to be added to the rooms already available for guild, Sunday School, and institutional work. When completed the group will be one of the finest and best located in the Diocese.

The growth of Christ Church has been truly phenomenal. It is the outcome of a mission begun in 1885 by Bishop and Mrs. Scarborough, who found that in the increasing population of the district near the episcopal residence there were families who were without a church or Sunday School because of their distance from the older city parishes. Beginning in a public hall, the mission soon became an established congregation; the eligible land at the corner of Hamilton and Whittaker Avenues was secured, and in September, 1887, the present church building was dedicated, the rectory being added to the property in 1895. It was in 1891 that the Rev. Edward J. Knight was elected rector, and under his ministrations the parish has made continual advances. The church has been more than filled at every Sunday service, and the Sunday School has grown to such dimensions that it is impossible to accommodate all the children, even by using the church as well as the rooms in the parish building back of it. Even more satisfactory than this growth has been the remarkable increase in the working force of the church. There are industrial schools, boys' clubs, guilds for the men as well as the women, a large Girls' Friendly Society with many classes in sewing, needlework, etc., and other features of institutional work, while in a more distant part of the city a mission is conducted by the rector and members of the parish.

The necessity of enlarging the accommodations has long been felt, and various plans have been proposed. It was finally determined to move the existing structure, which was erected on one side of the lot, to the corner site originally set apart for the church and to add to its length and increase its seating capacity by the addition of aisles on either side. What is now being built is the nave of the new church, the roof and floor of the old one being used, and also the ends, as temporary enclosures, until enough money is raised to build further. This will give the church a seating capacity of 600, in addition to the new room for Sunday School purposes, etc., already mentioned.

The new work is all of stone, and when the additional money has been secured the temporary enclosures will be removed, and the entire front will be added, also in stone, with a large tower at the northeast corner, while in the rear will be transepts and choir. The service of the benediction of the foundation was held by the Bishop late in July, before the rector went away on his summer vacation, and since then the work has been progressing rapidly. The architect of the church and of the proposed group of buildings about it is Mr. Henry A. Macomb of Philadelphia, who was also the architect of the Associate Mission house.

Preparations are making for a parochial mission to be held during the winter at Christ Church, Elizabeth (the Rev. H. H. Oberly, D.D., rector). The Holy Sacrifice will be offered on Tuesdays, Thursdays, and Fridays for the success of the mission. The daily Eucharist is now the rule at Christ Church, besides Sunday and Holy Day Eucharists at St. Paul's chapel, and the choral Eucharist as the principal service of Sunday in the parish church. At the chantry altar, which was blessed by the Bishop last year, the Sacrament is always reserved for the sick and dying. The Rev. H. Page Dyer has resigned as curate at the chapel, because of necessary business relations in Philadelphia, consequent upon the sudden death of a near relative. He has accepted a curacy at the Church of the Ascension, Philadelphia.

The New Jersey chapters of the Daughters of the King met on Oct. 16th at Christ Church, South Amboy (the Rev. H. M. P. Pearse, rector), for the purpose of reorganizing the local assembly of the order. There were delegates present from all parts of the State, as well as visitors from New Brunswick, Metuchen, Perth Amboy, South River, and Asbury Park, together with a number of the clergy and some of the general officers of the order. The meeting opened with the Holy Eucharist, Bishop Scarborough being the celebrant. Bishop Coleman of Delaware preached from the 79th Psalm, the 9th verse. He spoke of the Daughters of the King as an organization to be used for the spiritual work of the parish and not a machine for raising money or promoting sociability. The offering was for the work of the Daughters of the King in China.

Bishop Coleman presided at the business meeting which followed after luncheon, at which it was decided to reorganize the local assembly, the old constitution, slightly amended, being adopted, and the following officers elected: President, Mrs. Betticher of Beverly, N. J.; Vice-President, Miss Zipp, South Amboy; Secretary, Mrs. Goodbody, Haledon; Treasurer, Miss Miller, Paterson. A vote of thanks was extended to Bishop Coleman for his help in reorganizing the assembly, and also to St. Mary's Chapter, South Amboy, for entertaining the gathering. Addresses were made by Mrs. P. M. Clark on the self-denial fund and the work in China, and by Miss Ryerson, on the two rules of the organization.

At 3:30 the Rev. W. N. Baily of Shrewsbury, N. J., conducted a quiet hour, the subject of the meditations being "The Christian Welfare."

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Cornerstone at Irvington.

The cornerstone of a stone parish house for St. Barnabas' Church, Irvington-on-Hudson (Rev. W. H. Benjamin, D.D., rector), was laid on the Twenty-first Sunday after Trinity, it being almost the first act of the rector since his long illness this summer. After the 10:30 service, the congregation assembled on the lawn and the choir, led by the cross and followed by the vestry, marched from the present choir room to the new foundations, singing Hymn 491. The new building was offered to Almighty God for the "spiritual and temporal interests of the parish," appropriate hymns were sung, psalms chanted, the cornerstone put in place, and after the blessing the choir returned to the choir room.

Three years ago a class of girls in the Sunday School started a parish house fund with $75, earned by sewing and raising flowers. This fund was increased by a fair held by the ladies, and during the last year the rector made personal appeals to each parishioner, thus raising the amount to $14,200, which is to be the cost of the building. Sums of money came in, ranging from 25 cents to $2,500. Mr. A. S. Manning is the architect. The building, when completed, will have a Sunday School room, two guild rooms, and a choir room, connecting with the church by a cloister.

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Don't doubt this, for the very same discovery benefited A. H. Dingley, a son of Congressman Dingley, of Dingley Tariff Bill fame, who went West and South for relief and didn't get it, and came back with death staring him in the face and was benefited by Antidotum Tuberculose after all else had failed. It cured Adrian de Die, 1638 S. West St., of quick consumption; Paul de Smith of Dalton, Mich., and many cases which had wasted away to skeletons.

So don't give up hope and don't spend your money in travel. Attend to it right away, for consumption spreads to other members of the family. If you have consumption, or fear you are pre-disposed to it, write to-night to the Kalamazoo Tuberculosis Remedy Co., 278 Main St., Kalamazoo, Mich., and they will send you illustrated and scholarly books free of charge telling you fully how the Copper Cure will cure you in your own home in a very short time.

NORTH CAROLINA.

Jos. B. Cheshire, D.D., Bishop.

Marriage of a Priest.

The Rev. Horace T. Owen of Burlington was married on Oct. 22nd at Montgomery, Ala., to Mrs. Charles T. Holt, daughter of ex-Governor T. G. Jones of Alabama.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Cleveland Items—Death of John Thomas.

On the 19th ult. the clergy of Cleveland held a united service of Intercession for Sunday Schools at Trinity chapel at 4 P. M. The office of Intercession, published for this purpose, was used, and a helpful address delivered by the Rev. Wilson R. Stearly, rector of Emmanuel parish.

The Cleveland Clericus has resumed its winter sessions, and elected the Rev. W. Rix Attwood, rector of All Saints', President for the sixth time in succession. The Rev. C. E. Mackenzie of St. Luke's was reëlected Secretary. The Rev. W. R. Stearly gave a résumé of McGiffert *On the Creed.*

The annual meeting of the Cleveland Church Club was held on Tuesday evening, the 28th ult. Mr. John Thomas was re-elected President, and Mr. Wm. R. Gerrard, Secretary. Mr. Thomas was then dangerously ill and resolutions of sympathy with him and his family, were passed. In the President's absence the chair was occupied by Mr. E. S. Page. Bishop Leonard spoke on the Missionary Council, and the late meeting of the House of Bishops. The Rev. W. R. Stearly delivered an address on The Possibilities of the Club as an Aggressive Force in the Community; urging its members to unite for Christian service, and especially missionary service. Professor Marvin of Western Reserve University, gave an interesting account of the recent Church Congress at Albany. The club has nearly a thousand dollars in the treasury, and has pledged eleven hundred a year to Bishop Brent's work in the Philippines.

The Treasurer of the Diocese, Mr. John Thomas, who has occupied that position for many years, passed to his rest at his home in Cleveland on Friday evening, Oct. 31st. Mr. Thomas was the son of a clergyman of the Church, the Rev. W. B. Thomas, and the grandson of Dr. John Thomas, surgeon in the Revolutionary army. His life has been spent very largely in railroad work from 1863, when he entered the government service and was appointed train despatcher of the United States military railroad at Alexandria, Virginia. For many years Mr. Thomas was an active member of St. Paul's Church, Cleveland, and since 1893 has been Treasurer of the Diocese. He was a member of the Sons of the American Revolution. The burial service was held from St. Paul's Church on Monday afternoon.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

New Organ at St. Mark's—The Bishop's Return — Germantown Anniversary—C. B. S. Conference.

The magnificent new organ which has been building during the summer months for St. Mark's Church, Philadelphia (the Rev. Alfred G. Mortimer, D.D., rector), is now about completed.

This instrument was built from the design of Mr. Minton Pyne, organist of St. Mark's, by the Austin Organ Co. of Hartford, Conn., and presents more than one point of exceptional interest. The special aim has been to realize the greatest variety of musical tone coloring compatible with recognized proportion and perfect balance. It consists of nine distinct organs distributed over four manuals and pedal—two great organs, two choirs, a swell, solo, echo, and nave and chancel pedal organs, having a 32-foot open foundation.

The choir organ is unique, being divided into two sections similar to the great organ. Section one is a replica of the sixteenth century organ, and stands on the screen dividing the chancel from the Lady chapel on the south side, and is enclosed in carved case work of black oak by Messrs. Cope & Stewardson, and is probably unequalled in design and beauty of detail. Section two is enclosed in a thick swell box on the north side —both divisions being under usual control of the choir manual in the main organ, and in addition, is controllable from a portable console of the two manuals and pedals, for exclusive use in services in the Lady chapel.

The solo and echo organs are placed in the nave. The solo has a large open diapason, specially winded, also an 8-foot powerful harmonic flute, together with a fine specimen of the heavy wind tuba, so celebrated in the Cathedral organ of St. Paul's, London. Some very fine effects are expected from the echo organ. The organ is blown by large metal feeders, or air pumps—a system of blowing by water, lately introduced by the Austin Company. The pitch is the International (435 A), while the voicing of the instrument is done by Mr. Carlton Mitchell, who is regarded as one of the finest living voicers, and who is collaborating in this important capacity with the Austin Organ Co.

When completed the cost of this splendid instrument will be between $30,000 and $40,000.

The organ was blessed on All Saints' Day, just before the choral celebration, by the Rt. Rev. Dr. Grafton, Bishop of Fond du Lac. The office used was a combination of those in the *Priest's Prayer Book*, and *The Book of Other Rites and Ceremonies.* At the celebration of Holy Communion which followed, the music was from Mozart's Seventh Mass.

Mr. Pyne intends giving an extended course of recitals during the winter. On Nov. 13 the American Guild of Organists will sing the fourth public service in St. Mark's, when Messrs. Samuel P. Warren and Clement R. Gale of New York, and Walter Heaton of Reading will be the organ soloists.

After an absence of eight months, Bishop Whitaker has returned to the Diocese, improved in health, and visited the old parish of St. David's, Radnor, for Confirmation, on Sunday, Nov. 2.

The Bishop said he felt much improved, but he was still under his physician's orders. He continued:

"My physician says I may retain the strength I have regained, provided I work prudently and do not overtax myself. Most of the time I was away was passed on the ranch of a friend of mine, Rev. Mr. Foote, in Santa Cruz. I began to recuperate from the

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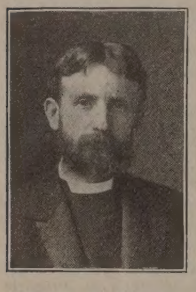
day I began working in the open air. It was the close and constant contact with 'Mother Nature,' and the relief which I got from the duties of the episcopate, which restored me. The ranch where I stayed contains 9,000 vines and 12,900 fruit trees. I weeded in the garden and helped to care for the vines. I took frequent rides on horseback. My life was very regular. I arose at half-past seven, going to bed about half-past nine."

The Bishop specially enjoyed riding on horseback along Lake Tahoe, in California. The first time he donned his episcopal robes since Nov. 15, 1901, when he was first prostrated, was to marry one of the young women, Miss Georgianna Strong, who had been educated at the school which he built at Reno while laboring as a Missionary Bishop in Nevada, some years ago. This wedding was on Oct. 9.

COMMENCING with an historical sermon on Sunday, Oct. 19, and concluding with a parish guild service on the Sunday following, Christ Church, Germantown (the Rev. Chas. H. Arndt, rector), kept in an appropriate manner the fiftieth anniversary of the founding of that parish.

Prior to 1852, the date of the founding of Christ Church, St. Luke's was the only parish of our Communion in Germantown.



REV. C. H. ARNDT.

The first services of the then infant parish were held in the building used by the Mennonites; but a year later the work of erecting the building for Christ Church was begun, and in 1857 it was consecrated by Bishop Alonzo Potter, the corner-stone having been laid by that prelate in May, 1854. In the historical sermon, which began the Jubilee services, the rector told of the early struggles, and of the development of the parish to its present strength of 461 communicants; and appealed to all who are attached to the church to follow in the footsteps of the former successful workers. The parochial societies are many; the Sunday School work is large, numbering some 460 souls. Beside the handsome church building, there is a parish and school house, and a rectory. The Holy Eucharist is offered each Sunday and holy day. During the past year the parish has been enriched by several gifts for use in the services, as memorials, and these include credence table, alms-basin of sterling silver, altar rail of brass, and set of altar linen. For more than a year a deaconess has been engaged in the work of the parish.

During the corporate life of the parish, of half a century, five priests have ministered to the people as rectors; these being the Rev. Addison D. Atkins, the first rector, who served from 1853 until 1869; then the Rev. I. Newton Stanger took up the work and continued in charge for one year. From 1870 to 1873, the Rev. Theodore Sill Rumney was rector. Following Dr. Rumney was the Rev. John B. Falkner, whose activity continued until 1899, when he became *rector emeritus*, and the present rector, the Rev. Charles Henry Arndt, took charge of the work.

From Christ Church three missions have been founded, and all of them are in good condition, two being now organized and self-supporting parishes: Grace Church, Mt. Airy, and St. Michael's, Germantown; the third being in the mission field of Africa.

On Thursday evening of the Jubilee week, the Rt. Rev. Henry C. Potter, D.D., Bishop of New York, made an address on "Reminiscences." Friday evening was devoted to former rectors, three of whom gave addresses; Saturday evening was spent in parish reunion and reception. On Sunday, Oct. 26, the closing services were held, the Bishop Coadjutor of the Diocese preaching the anniversary sermon. In the afternoon, at the Sunday School Jubilee services, the Rt. Rev. Dr. Hare, Bishop of South Dakota, gave the address; and at night, when the parish guild service was held, the address was from the Rev. Wm. C. Richardson, rector of St. James' Church, Philadelphia.

In every sense of the word the Jubilee was a success. Large attendances were noticeable at all the services. A Jubilee offering of $3,500 was asked from the congregation to clear up all indebtedness. Although in its life of half a century, the parish has not been free from debt, this celebration has cleared the last penny; a mortgage debt which had been upon the rectory for many years was canceled, thus starting the parish upon the second half of its century's existence absolutely free of debt.

It is interesting to note that on Oct. 23, 1874, the steeple of the church was blown down by a hurricane, and the church com-

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pletely wrecked. Two years later it was rebuilt, and on July 10, 1880, re-consecrated.

ST. JUDE'S CHURCH, Philadelphia (the Rev. Chas. Logan, rector), celebrated its fifty-third anniversary on Sunday, Oct. 26th, in four services. There was a celebration of the Holy Communion at 7:30 A. M., the rector being celebrant. At 10:30 there was full morning service, with a stirring sermon by the Rev. Herman L. Duhring, D.D. A Sunday School celebration was held at 3 o'clock, when the address was made by the Rev. Wm. Herbert Burk, rector of All Saints' Church, Norristown. In the evening a reunion of rectors and people, former and present, was held, when addresses were given by the Rev. Messrs William H. Graff and John R. Moses, and the present rector. The offerings of the day were for the parish endowment fund, and amounted to $1,308. The total amount of the fund now is $13,225.

A STATED meeting of the Convocation of Germantown (the Rev. Jacob Le Roy, Dean), was held in St. Luke's Church, Newtown (the Rev. Edward Ritchie, rector), on Thursday, Oct. 30. At the Holy Communion the Rt. Rev. Chas S. Olmsted, D.D., Bishop of Colorado, preached the sermon. Routine business occupied the time of the afternoon session; and at night there was a missionary meeting, with adresses by the Rev. Simeon C. Hill, rector of Grace Church, Mt. Airy, and the Rev. Robert W. Forsythe, rector of St. Matthew's Church, Philadelphia.

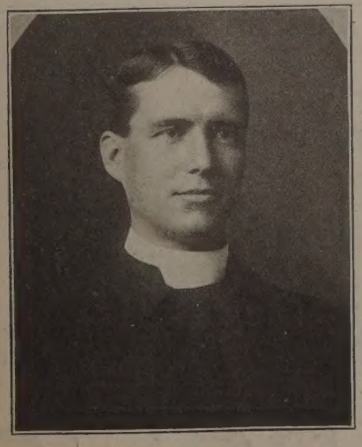
ON FRIDAY, Oct. 24, a conference of the Confraternity of the Blessed Sacrament was held at St. Elisabeth's Church, Philadelphia (the Rev. Wm. McGarvey, rector), and was preceded by the singing of a solemn Eucharist. The Rev. Chas. C. Quinn of St. Clement's Church, was celebrant, the Rev. Chas. W. Robinson of the Church of the Evangelists was deacon, and the Rev. W. A. McClenthen of St. Clement's, sub-deacon. The Rev. Wm. Leete Hayward of St. Elisabeth's was master of ceremonies. The music was Bordese, in F, sung by a choir of women. It was expected that the Rt. Rev. the Bishop of Fond du Lac, Superior-General of the C. B. S., would be present, but the protracted sitting of the House of Bishops delayed his attendance. The sermon was preached by the Rev. Robert Ritchie of Philadelphia.

IN THE ISSUE OF THE LIVING CHURCH of Oct. 25, in referring to anniversaries to be kept in several parishes, through an error St. John's, Norristown, was made to read the *"nineteenth,"* whereas it should have read, the *ninetieth* (90th).

SALINA.

Dt. Griswold Accepts.

IT IS STATED in the secular papers that the Bishop-elect, the Rev. S. M. Griswold, D.D., has declared his intention to accept his election as Missionary Bishop of Salina, should it be confirmed by the votes of the Standing Committees and the Bishops of the Church at large.



REV. S. M. GRISWOLD, D.D.
Bishop-elect of Salina.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Cincinnati Deanery—Mission at Columbus.

THE CONVOCATION of The Cincinnati Deanery met in the Church of Our Saviour on Oct. 30th. A resolution was passed, requesting the missionary committee to turn over to the Pendleton heirs the building and grounds of Trinity mission, Cincinnati, services having been discontinued there. The property was to revert to the heirs by the terms of the donor when it was no longer used for religious services.

A communication from the Actors' Church Alliance to Bishop Vincent, stating that it was owing to the influence of many prominent persons and Church people of Cincinnati that the Spooner Stock Company had commenced giving Sunday performances, and claiming that after every Sunday performance a certain number of actors and actresses were arrested and carried before the police court on Monday morning and fined $10 each as ordinary criminals because they gave Sunday performances. Bishop Vincent had started an investigation and found two apparent misstatements. He did not find any case of arrests in recent years; nor did he find that Church people had brought pressure to bear in favor of Sunday performances.

The Rev. S. G. Welles of St. Luke's Church made an address on "Institutional Work in the West End of Cincinnati." He described fully the work being done by St. Luke's parish. He pointed out that the Board of Education of the city had passed a law permitting the children to be absent from their schools one-half day each week so as to receive religious instruction. St. Luke's has availed itself of this opportunity, and has started a parochial school where the children of the parish receive religious instruction one afternoon each week. Bishop Vincent strongly endorsed the action of St. Luke's and said he hoped every parish in the city would do likewise.

Mr. Henry Garlich gave a history of Emmanuel Church; of its former prosperity and of its present condition, and suggested the best course to pursue would be for Christ Church to take hold of the work there and place an assistant in charge. Several other phases of city work were explained.

The Rev. Paul Matthews resigned as Dean, and the Rev. Frank H. Nelson was elected as his successor.

ARCHDEACON WEBBER is to conduct a mission in St. Paul's Church, Columbus, O. (the Rev. John Hewitt, rector), beginning on Thursday, Nov. 6th, and continuing through Wednesday, Nov. 12th.

Music.

Editor, G. EDWARD STUBBS,
Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address communications — "MUSIC EDITOR" of THE LIVING CHURCH, care E. & J. B. Young & Co., 9 W. 18th St., New York.]

IN OUR LAST ARTICLE we maintained that boy altos are undesirable for various reasons; that they are, as a rule, *sopranos*, taught to sing with the *thick* register; that when used at all they should be taught to develop a perfectly pure timbre, blending with the cul-

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WHAT TO SEE IN NEW YORK

The New York Press on the New Show Places in New York.

What are New York's show places? It would be right hard to enumerate them on short notice. Perhaps the following question and answer may appeal to some: Resident to New Arrival—"Now tell me what you would especially like to see." New Arrival—"Oh just show me New York." I think that very good. But it is not easy matter to show New York. To our list of show places, whatever they may be, we must add the new waiting room at the Grand Central Station. When strangers go there they cry "Enchanting!" "Grand!" "Palatial!" "Purtiest thing I ever saw!" "Finest thing in the world!" "Ain't it splendid!" etc. Mr. Daniels has reason for the new elasticity in his step.—*"On the Tip of the Tongue" in the New York Press.*

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tivated soprano quality; that counter-tenors, skilfully trained, should be employed when possible.

In England, where choir training is commonly supposed to have reached the summit of perfection, boy altos are conspicuous by their absence in all the choirs of special note. The most eminent choirmasters are of one mind regarding the practical value of counter-tenors. They are invariably preferred to boys.

Sir George Martin, organist and choirmaster of St. Paul's Cathedral, in his book on choir training, devotes himself exclusively to the culture of the treble voice. That he totally ignores the juvenile alto is significant. As his work is designed for all grades of choirs, good, bad, and indifferent, the fact that none of his own Cathedral boys sing alto is not sufficient to account for his silence.

Dr. J. Varley Roberts, organist and director of the choir at Magdalen College, Oxford, is very outspoken in his views on this subject. In his treatise on choir training he says: "Boy altos must necessarily use almost entirely the chest register, which is thick and rough, and this quality of voice is *most objectionable* in an *inner* part—indeed as objectionable as contraltos (*i.e.*, when females sing the alto part). Boys should only be resorted to when it is absolutely impossible to obtain men altos. Many bass singers might sing alto, and if they would confine themselves to exclusively practising the falsetto voice, men altos would be sufficiently numerous to supply the demand. The old Church composers wrote for men altos. Few things are more intolerable than to hear a boy alto or lady contralto sing the highest part, say in a trio for alto, tenor, and bass voices, in anthems by such Church writers as Greene, Croft, Boyce, etc. Of course, if it be quite impossible to obtain men altos, then, as a last resource, adopt boy altos or contraltos. For the singing of solos, no doubt a contralto is better than an alto voice, but to obtain the quality of tone most desirable in Church choirs, men altos are essential. For some years it was the experience of the writer of this treatise to have a mixed choir of women and men, several of whom were professional singers. After a certain evensong when Boyce's anthem, 'O where shall wisdom be found' had been sung, an eminent musician, who happened to be in the church, subsequently remarked of the singular and disastrous effect of a 'thick' chest voice singing the highest part in the verse portion of the anthem. It was, he said, 'as if a bass singer's quality of tone was singing the top part.' He said the truth; nothing can replace the beautiful thin flute-like tone of the pure alto; it brightens the entire quality of the tone of the choir."

Dr. Roberts, of course, refers to the *trained* adult male alto. There is hardly any voice more unbearable than that of an *untrained counter-tenor*. In all fairness we must also take it for granted that the "professional" female contralto he mentions could not have possessed a cultivated voice. The ill-trained voice of the woman is quite as harsh and disagreeable as the uncultivated voice of the boy.

Dr. A. Madeley Richardson, organist and director of the choir at St. Saviour's Collegiate Church, London, thus expresses himself emphatically in favor of the counter-tenor: "It is sometimes urged that male altos are scarce, and in some cases cannot be obtained at all. The male alto is, however, an artificial voice, and can be made. There are plenty of baritones who could sing alto if trained, and we recommend that when none ready-formed present themselves, the choirmaster should take some young men who have served their time as choir boys, and start them as altos. The male alto, though not often effective as a solo voice, is very useful for purposes of harmony, and blends admirably with boys' and men's natural voices. If boys are used for the alto part, the difficulties of training are enormously increased. To train boys thoroughly well, it is necessary at the ordinary practice for the choirmaster to give his whole attention to the treble part; this cannot be done if some of the boys are singing alto at the same time. The only really satisfactory plan will be to take these latter separately, thus placing a double burden upon the choirmaster's well-laden shoulders. We advise, then, when a boy alto appears, he should be trained with the trebles; his voice will serve for most of the treble part, and will be a useful addition when the music is written low."

In addition to this evidence we cite the fact that many distinguished choir trainers who have not published their opinions in print, virtually acknowledge the superiority of the counter-tenor voice by excluding boy altos from their choirs.

Nevertheless, it should lie within the capabilities of every competent choirmaster to train either boys or men to sing alto. We quote from an American work as follows:

"Either the adult male alto should be well trained to his work, or boys should carry the pure quality through the alto compass. In cases where choirmasters endeavor to confine the trebles to the thin register, allowing the altos to use the thick tone, one of two results must follow: either the alto part sounds unbearably coarse through contrast with the treble, or (what is more probable) the trebles fail to maintain sweetness of timbre on low notes, through unconscious imitation of the altos. Breaks then begin to make their appearance, with their concomitant, out-of-tune singing. If boys must sing alto, let them be treated rather as second trebles singing the alto part. It is the best way to secure delicate tone quality."

It may be added that the alto range of the modern Anglican anthems and service music is different from that of the older compositions. This may readily be seen by comparing the music of Calkin, Barnby, Stainer, Martin, Field, Gadsby, Tours, West, Roberts, Stanford, Sullivan, etc., with that of the early composers. The range from A below middle C to fourth line D now covers alto requirements, and the *tessitura* lies within the compass C-B—indeed we might even say D-A. There are hundreds of hymn tunes, chants, anthems, and services, in which the alto part does not exceed the limits of C-C. By lowering the usual scale exercises at rehearsals, by rigidly insisting upon pure timbre, and by selecting voices of special fulness on the lower tones, the desired end may be accomplished.

The methods of dealing with the adult male alto must be reserved for future discussion.

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